

THE
MISSIONARY HERALD.

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CLOSE OF FINANCIAL YEAR.—The receipts for the month of August fell below those of the same month for the preceding year by about \$6,000. The total receipts for the year are in advance of those of the preceding year, the gain being entirely from legacies, by about \$12,000. Only by curtailment of needed expenditure, and by deferring some payments to another year which he would have gladly included in those of the present year, will the treasurer be able to report, as he hopes to do, a small balance on the credit side of the treasury. Thanks are due to several donors whose special remembrance during the closing days of the year has enabled us to report as favorable a record as this. We must gird ourselves for our approaching Annual Meeting, with a determined purpose to do better far than this another year. May the Lord prepare us all for a fresh spiritual anointing in that great assembly of his people!

THE people of Portland and vicinity are preparing to give the friends of the Board a hearty welcome at the approaching Annual Meeting, commencing October 3, and it is already evident that there is to be a large attendance from all parts of the country. Let there be continued prayer that the Master may be present with his special blessing. The Committee at Portland, in response to requests from many who prefer to provide for themselves at hotels, have made arrangements therefor, the details of which will be found in the notice on the last page of the cover of this number. The Committee will aid as far as possible in securing rooms for those who apply through them, but such applications should be made at once.

THE late Mr. Marquand, of Connecticut, one of the five Corporate Members of the Board who have died within the year, once said of one who thought to do him a favor by preventing an applicant for aid from calling upon him: “I do not thank any man for coming between me and a solicitation for any worthy cause.” A Christian should never be troubled because he is asked to give. If he *cannot* give, he may well be sorry; but if he does not wish to give, he ought to be more than sorry,—he should be alarmed. Lack of money is by no means so sad as is the lack of a disposition to contribute of what one has. A man often shuts the door in the face of his best friend when he shuts off an appeal to his benevolence.

THE information received from within the lines of Arabi Pasha's forces concerning the situation of the native Christians in Egypt is very slight. In addition to all the usual hardships of war, these Christians must be in special peril as being, in the eyes of their fanatical neighbors, in league with the foreigners, from whose lips they have received the gospel. He who guarded his servant when in the lion's den is the only defense of the hundreds of converts, Christian men and women, now exposed to Moslem hate and violence. May the God of Daniel protect them !

THERE will be found among the letters from the missions a report of the happy adjustment of certain difficulties which have for some time existed between a portion of the native community and the missionaries at Mardin, Eastern Turkey. About the same time this report reached us, there came a letter from a household in the West, much interested in that mission station, saying: "Ever since the first intelligence of the discord was received, it has been a subject of prayer at our family altar." Who can tell how far the result, over which there is so much rejoicing, is due to the daily prayers offered for months in that Christian home? By our supplications in their behalf we may become workers together with our brethren abroad. Let not such supplications be merely general, but often special, carrying the needs of individuals and of particular stations before Him who waits to hear. More thought should be given to this method of coöperating with our representatives in foreign lands.

THE *Mission Dayspring* seems to be steadily growing in favor with all who see it. Though its publication was unavoidably delayed until after the year had begun, over twelve thousand subscribers have already been enrolled, and the number is constantly increasing. We look for a doubling of the list between this time and January next, or as soon as Sunday-schools and mission circles find out how attractive and cheap the monthly is. For specimen copy address *Mission Dayspring*, 1 Somerset Street, Boston.

THE deposed Zulu king, Cetewayo, after having been beaten by the English in war, and held a captive for three years, while his domain was divided among a number of petty rulers, has been taken to England, to be received by the Queen, feted by the nobility, and run after by the crowd, and then informed that he is to be restored to his domain in Zululand. The details of the plan have not reached us as yet, but we are curious to know what guaranty this savage potentate can give that he will rule better in the future than he has in the past. It is not strange that the present government of Great Britain should question the rightfulness of the settlement made by their predecessors at the close of the Zulu war; but yet the chiefs among whom, according to this settlement, Zululand was divided have been in full possession for three years, and it is not clear by what right they can now be set aside, or brought into subjection to a king against whom many of them fought until his deposition. The missionaries in Natal will not be glad to see this persecuting and tyrannical king return to his old dominion, yet they will remember that by the very act of returning Cetewayo the English government has given security for his good conduct in the future.

AMONG the many who say "Who will show us any good?" may be reckoned great numbers in pagan lands. Though worshiping with apparent devotion the idols made by men's hands, they are restless and dissatisfied, and often cry out for something better. A Christian minister in India who daily preached to the Hindus assembled at a fair says that he often heard expressions like the following: "Do show us the way of salvation." "Show us the inner mysteries of your religion. We are far from being happy." "Our religions do not satisfy us. Can your religion give what ours cannot?"

THE political atmosphere throughout Turkey seems just now specially charged with electricity. The Moslem population is deeply stirred both with hopes and fears, and commotions may be looked for in any direction, so long as the popular expectations are awakened as to a great Islamic revival. The telegraph reports within a few days an armed conflict between the Greeks and Turks, on a question of their frontier, an anti-Christian disturbance at Beirut, and some serious trouble near Erzroom in connection with Obeidullah, the Koordish insurgent chief, whose forces were driven from Persia last year. As to the future throughout Turkey, much depends upon the issue of the present conflict in Egypt. Dr. Lansing, of the United Presbyterian Mission in Egypt, doubtless speaks advisedly in saying that unless the power of Arabi Pasha is crushed, no European can live safely in Egypt; and it may be added that what is most needed for the progress of truth and of moral and political righteousness throughout the Moslem world is the prompt and decisive overthrow of any man who attempts to incite to a fanatical revolt in the interests of Islam.

THE special religious interest manifested at the Sandwich Islands a year ago has recently received a new impulse, and the Holy Spirit seems to be moving upon the hearts of the native Hawaiians. Mr. Forbes writes briefly, from Kohala, of an evangelistic tour taken with Mr. Hallenbeck, saying that a glorious work of grace is evidently in progress among the churches.

THE telegraph reports that the recent promulgation of the treaty between the United States and Corea has been followed by a revolt against the Corean government by the party opposed to intercourse with foreigners. It is one thing to open a country by treaty stipulation, and quite another thing to make a people ready for the coming of those they do not care to see. But the commercial world will not cease its efforts to trade with Corea because of this outbreak of opposition, and Christ's church should not delay to press in with the message of the gospel, though at present the people do not care to hear it.

A RECENT lesson in the International Series for Sunday-schools has enforced the Master's teaching, that gifts to his treasury are to be estimated with reference to what remains in the donor's hand rather than to what is bestowed. In the light of this teaching a certain contribution of \$1,000 coming annually to the treasury of the American Board seems very large, since it has been discovered that it comes from the widow of a farmer in moderate circumstances, now living in a small cottage, without a servant.

MORAVIAN ANNIVERSARY.—August 21st was the third Jubilee, or the one hundred and fiftieth anniversary of the first foreign mission of the United Brethren. On that day special services were held at Herrnhut, Saxony, the executive center of Moravians; also at Bethlehem, Pa., the largest of their settlements in this country; and on the same day, or about the same time, at various places in the United States, in Great Britain, and in the missionary provinces of the *Unitas Fratrum*. At Bethlehem the massive stone church, capable of seating fourteen hundred persons, was beautifully decorated for the occasion with tropical plants on the lower platform, evergreen trees and vines, while branches and leaves of oak in the recess behind the pulpit formed an appropriate setting for the large and well-known painting by Schuessele, "Zeisberger preaching to the Indians." Over the whole was an arch bearing the inscription: "The Everlasting Gospel." Directly opposite, and in the middle of the choir-gallery, was a painting which represents the first converts from some of the nations to which Moravian missionaries carried the gospel. On the two sides of the main audience room were portraits of eminent bishops, ministers, and missionaries of the Brethren's Church, such as Zinzendorf, Von Watterville, Cammerhoff, Heckewelder, Böhler, and others. These were crowned with mountain laurel. On the morning of the anniversary day trombonists, according to custom, announced the festival, "From Greenland's Icy Mountains," being one of the tunes; and a long streamer, with the inscription, "Glory to God," was suspended from the steeple of the church.

THE account given in the *Moravian* of August 30, of these Jubilee services held at Bethlehem, refers to the business meeting of the Society for Propagating the Gospel held in the morning, followed by a procession to the old graveyard, where, around the graves of the first missionaries and converts, were sung hymns relating to the communion of saints in the church militant and triumphant; to a jubilee love-feast in the afternoon; and, as a climax, to the evening service, when, before a vast congregation, the jubilee address was given by Rev. Augustus C. Thompson, D. D., of Boston. The selection of Dr. Thompson to give this memorial address was not only a fitting recognition of intelligent interest he has for many years shown in the history and missions of the United Brethren, but is a pleasant illustration of the catholicity of their church. The address is given in full in the *Moravian*, and that paper may well speak of it as showing "the hand of a master." We are glad to give on another page a brief *résumé* of Moravian missions from the same pen.

THE "mound-builders" lived in China as well as in the valley of the Mississippi. Mr. Williams, of Kalgan, sends us a sketch of a cluster of over forty mounds about ten miles from that city, one of them being thirty feet high and four hundred and twenty feet in circumference at the base, and another oval mound being forty-eight feet in length at its summit.

MANIFOLD are the rewards of missionary service. The Master's Word is confirmed over and over again in the experience of his servants, "He that loseth his life for my sake, shall find it." "It is nineteen years to-day," writes a missionary from China, "since we first reached our home in Tientsin. Nineteen years of missionary life! It has not seemed very fruitful in outward results, but it has been full of happiness, and I hope the Lord has accepted it."

A CENTURY AND A HALF.

BY REV. AUGUSTUS C. THOMPSON, D. D., BOSTON.

MORAVIAN missions were an outcome of special prayer, and a special baptism of the Holy Spirit. August 13 is one of the eminent memorial days of the United Brethren, which is observed annually, because the church at Herrnhut experienced an abundant blessing at the celebration of the Lord's Supper on that day, in the year 1727, which has since been regarded as the spiritual birthday of the Renewed Church. From that resulted the Hourly Intercession, a noteworthy awakening of the children, and a general impulse in the community to Christian work, especially to carry the gospel to the heathen. Hence, after much consultation and supplication, two missionaries set out from Herrnhut, August 21, 1732, only ten years after the first tree had been felled in the wilderness for that settlement of impoverished exiles, and when men, women, and children, all told, numbered only six hundred souls. The two men, Leonard Dober and David Nitschmann, a potter and a carpenter, started at three o'clock in the morning. Each had a small bundle in hand, and something less than four dollars in the pocket; while the journey before them was one of six hundred miles on foot to Copenhagen, and thence a voyage of four thousand miles to St. Thomas in the West Indies.

Although the population of Herrnhut has not at any time exceeded one thousand, and the census of the entire denomination in its three provinces, German, English, and American, gives but a small aggregate, it now has in the foreign field 166 brethren and 146 sisters, 312 in all. In the course of the one hundred and fifty years, more than two thousand (2,219) have entered the service, of whom twenty-nine have suffered a violent or untimely death.

Growth has been steady and healthful. After 25 years they had a little over 100 laborers at about 10 different stations; after 50 years, 165 laborers at 27 stations; after 100 years, 209 laborers at 41 stations—the whole number of adherents being then 40,000. At the present time their missions are planted in the West Indies, Central and South America, Greenland and Labrador, among North American Indians, in South Africa, Australia, and Central Asia (Thibet). Missionary posts are reckoned at 113, of which 98 are stations, and 15 out-stations; at which are 30 native missionaries, besides 1,471 male and female native helpers. Two hundred and eleven mission schools now have 16,437 children in attendance; while mission Sunday-schools count up to 89, with 6,651 children, and 6,219 adult pupils. Communicants in mission churches are put down at 25,298, and the whole number of adherents at 74,440.¹ Yet the statistics of the three home provinces give less than 31,000 souls, so that not far from one in every hundred of men, women, and children, are personally engaged in foreign mission work. Out of one little Moravian community, that of Königsfeld in the Black Forest (Baden), numbering only 418 souls, there are at the present time 21 persons thus engaged.

Two of the missions, that in Labrador and that in the Western Province of South Africa, are self-supporting. By means of trade and industrial pursuits,

¹ *Rückblick auf 150jährige Missionsarbeit. Herrnhut, 1882.*

much is done in certain other fields in the line of self-help. Aid is also rendered from outside sources, and there are permanent funds in the hands of the United Brethren, which yield more or less annually ; still the church gives regularly for this object more, perhaps, in proportion to its means, than any other Protestant communion. If other evangelical denominations had been giving of their substance and their membership, in the same ratio, for the last century and a half, would there now remain an unevangelized people on the face of the earth ?

THE FIELD IS ONE.

BY REV. THOMAS LAURIE, D. D., PROVIDENCE, R. I.

OUR Saviour tells us that "the field is the world." The field is one then, and if so, each part bears such a relation to every other, that work done in any one part must tend to promote the good of all the rest.

While the help afforded by true enlargement at home to the work abroad is manifest, it is not so well understood that the latter is helpful to the work at home ; yet it must be manifest to every thinker that no one can enter into the greatness of the enterprise assigned us of the Lord — which will not yield its fruitage till the knowledge of Christ fills the earth, — without being lifted into a state of mind better fitted for every good work. The feeling that in laboring for the conversion of one soul we are co-working with God for the salvation of the world, is the true Christian spirit. So only can we appreciate the true glory of any Christian service. Though, chronologically, the nearer may precede the more remote, as the child first loves those in the household and then those outside, yet, logically, the larger always goes before, and includes the smaller. Home missions never rose to their true magnitude till the church entered into the spirit of the last command of her ascended Lord. Even before that, the few who felt the deepest interest in our own waste places were those whose hearts had learned to take in the whole work of Christ. Take away the life so nourished to-day, and how soon would the tide of Christian effort begin to ebb ! But for this divine mode of quickening Christian zeal, home missions had never risen above the spirit of a provision for paupers, and thoughts of your neighborhood and mine, my proportion and yours, or the jealousy of sectionalism had eaten out the life of Christian work.

Again, the magnitude of the one field divinely assigned us shuts us up to Christ as our only adequate source of power. How the heart glows as it hears him say, " Because I have all power in heaven and on earth, therefore go and preach." Not what we can do, but what Christ can do through us is our strength in toil, and the power that sends us back from the field of toil rejoicing, bringing our sheaves. It is when we face the difficulties of the foreign work in this strength of Christ, that we are truly strong for all work. Nor that only ; but it inspires us with the mind of him who, for the joy set before him, endured the cross, despising the shame ; and this Christ-like self-denial practiced for Christ's work is just what is needed for the successful prosecution of home missions. We might as well try to improve a statue by breaking off its head, or promote

the health of the body by eliminating one of its vital organs, as try to do without it.

The writer does not live in the West, but he affirms without fear of contradiction that those western churches which have contributed beloved members to the work abroad have received a larger blessing, and experienced a more general uplifting in the divine life, than though those loved ones had expended all their powers at home. The ordinary ministrations of the gospel have had increased power in transforming men into the image of Christ, larger than could have been secured by the same outlay in any other form.

It may be said all this is theory, but are there facts that sustain the theory? Doubtless there are, more than any one man has opportunity to note, and the writer can only mention a few that have lately come to his knowledge.

Not long since a missionary found at the Marine Hospital in Chelsea, Mass., both sailors and a ship's officer who were led to Christ by missionaries, and united with his church at the Sandwich Islands; and even in the West, could we know how many had gone to sea from our inland towns and thus been brought to Christ, we would be surprised. Only a few days ago I read of a godly mother who gave £20 to a British missionary society, greatly to the disgust of her ungodly sons. Time passed. They went out to India, and there, though in places far apart, both were converted through the agency of missionaries. One of them went home to heaven, and the other came back to tell his mother that the bread cast upon the waters had been found after many days.

A remarkable instance of benefit to the home land from foreign missions, is the rescue of our entire Pacific coast from British control by the energy and pluck of Dr. Whitman, who crossed the Rocky Mountains alone in midwinter to forestall the machinations of the Hudson Bay Company, and barely succeeded in preventing the exchange of that whole region west of the mountains for some additional privileges in the Newfoundland fishery. (*Missionary Herald*, 1869, 76-80; *Ely Volume*, 13-15).

In Austria our missionaries were forbidden not only to preach, but to allow any to attend their family prayers. Yet even there, when the missionary found that one hundred Bohemians left every week for the United States, though inside the Austrian frontier he could not give them a Bible without being arrested as a criminal, beyond it, he supplied these "Auswanderers" with the gospel, in which he pasted a hymn telling in their own tongue how their exiled fathers carried nothing with them but their Kralitz Bibles, and urging them to seek comfort from its blessed pages. Will none of our home missionaries find fruitage from those missionary Bibles?

American missionaries led a Mexican in Tizapan to Christ. Persecution drove him thence, and at last he settled in California. There he found many fellow-countrymen despising all religion, and trampling on the Sabbath. He began very quietly to tell what the Bible had taught him, till first a prayer-meeting, then a Sabbath-school, and at last regular Sabbath services crowned his labors, and to-day his congregation are building a church. A recent *Congregationalist* called for help to build a church at Los Angeles, because it was such a center of influence. Will our home work there derive no help from Señor Don Antonio Diaz Villa Señor? (*Foreign Missionary*, 1881, p. 116.)

We need not fear that anything spent in doing good abroad will be lost at

home. The field is one, and the Lord of that field makes work done for him in any part of it benefit all the rest. We need not defer obedience to Christ's last command in order to save our country either from Popery or infidelity. No unbelieving disobedience could work out for our land a result half so glorious as would unselfish obedience to Christ's will in carrying out his great commission.

SOME SACRED PLACES OF INDIA.

DESCRIBED BY A BRAHMAN.

REV. DR. BISSELL, of Ahmednagar, has forwarded a translation, from the Marathi, of a lecture delivered by the Hon. NARAYAN BHIKAJE, a deputy collector in British India, upon his personal experiences while making a pilgrimage to Benares and other sacred places in Northern India. The author of the lecture, as Dr. Bissell informs us, is an "advanced" Brahman, and no friend of Christianity. If a Christian had spoken thus, it might be suspected that his views were colored by his faith. It will be seen, however, that a vein of irony runs through the story, and that while this Brahman went the rounds as a pilgrim, he takes little pains to conceal his contempt for the whole system of Hindu religion. The lecture, in printed form, has been scattered somewhat widely about Ahmednagar, and other Brahmans who have visited the same shrines affirm that the account is true to life. At the outset the lecturer begs his hearers not to consider his subject a trivial one, assuring them that it cost him 700 rupees (about \$300) to gain the material for his address.

The first portion of the lecture is taken up with account of the ten places visited. These were the Nerbudda River, Allahabad, Benares, Gaya, Oude, Mathura, Vrindawan, Gokul, Pushkaraj, and Matrigaya. The description of some of these places will be here given, with slight abbreviation, while the story of the religious rites and ceremonies witnessed will be presented in the next number of the *Herald*.

"Starting from Násik (on the North West railway from Bombay) the first shrine we reach is the Nerbudda River at Jabalpur. This town, being a military station, is an important place. But aside from the beautiful river which flows over a marble bottom, there is nothing of special interest to the pilgrim.

"At Allahabad is the junction of the Ganges and Jumna rivers, and a large fort is built on the strip of land between these two streams. Passing the European and native guards, and entering this fort, we come to an 'immortal banyan tree.' This is one of the objects to be seen. It is said that formerly in this place devout pilgrims cut their bodies in pieces with a saw, and offered their limbs to obtain deliverance from sin and eternal blessedness.

"There are old temples here, and a cobra cut out of stone. Near by is the temple of the tutelar goddess, built in the old style. But the temple is deserted, the goddess is not there. On inquiring the reason of this, we are told that when the Emperor Aurangzeb passed through here on his iconoclastic tour, the goddess took her departure, or in other words ran away, and has not yet returned to her shrine. So the people come and take a look at her former seat, and go away."

BENARES.

“Leaving Allahabad for Benares, the pilgrim is impatient to see this most sacred shrine of the ‘Lord of the World’ (Shiv). But on reaching the place, behold, the ‘Lord of the World’ is not there. He has run away, the officiating Brahmins inform him, and the mind of the pilgrim is greatly disturbed. The former temple of Shiv the Emperor Aurangzebe made over into a mosque. This is still standing. When Aurangzebe approached to destroy the idols in the temple, Shiv, it is said, jumped into a well near by. An open temple, or shed, has been erected over this well, and the pilgrims, supposing that the god still lives there, throw their offerings into it. These consist chiefly of the ‘bel’ fruit. The fruits decay, and the water emits a fearful stench. But a man seated on the side of the well draws up some of the water, and calls out to the pilgrims walking around the well, ‘Take the holy water.’ Some of them take it, but finding how bad it tastes they spit it out. Then the man giving it says, ‘Don’t spit it out, for there is threefold power of redemption in this water.’

“It is said that Shiv, fearing further pollution by Aurangzebe, left this well and went to the Ganges. On the way thither a jewel fell from his ear, and this has given a name to the place where it was dropped. The ‘sons of Ganga,’ as they call themselves, have built a reservoir on the banks of the Ganges, which they call the ‘round shrine,’ and taking the pilgrims to this shrine, they tell them they must first bathe here. As there is no water in the reservoir, they bring water from the river and fill it. But not being careful to keep the reservoir clean, the water becomes black and fetid. It is only after bathing in this tank that the barbers are allowed to shave the pilgrims, and the barbers are under the direction of these ‘sons of Ganga.’ Before giving this permission the latter demand a fee which varies from one to twenty-five rupees. Whoever will go through this bath without a word of remonstrance is understood to be a true worshiper. Just as the degree of B. A. or M. A. is given to a man who is educated to a certain standard, so this reservoir is the test of a truly devout man. If one declines to take the bath, and says he will take only a sprinkle, that is, a few drops on his head, the ‘Sons of Ganga’ glare at him angrily, and begin with their curses. This is the way they treated me. I told them, ‘Clean out your tank, and I shall have no objection to bathing in it.’ Then they conferred together about seizing me by force and putting me into the water, but when I intimated that it would be bad for them in the end to attempt such a thing, they desisted from their purpose. I told them, moreover, that I preferred to bathe in the river rather than in their extemporized round pond, nor did I want the services of their barbers.”

THE GANGES AND ADJACENT SHRINES.

“After the shaving, pilgrims are told to bathe in the Ganges. The river at this place is a quarter of a mile wide, and is a beautiful sight. On its banks devout people have built temples, and flights of steps leading down to the water, which add to its beauty. But as the proverb says, ‘under the lamp darkness,’¹ so this river, although it is so great and beautiful, in the conduct of the

¹ Hindu lamps have no shade to throw the light downward; so close to the lamp it is not so light as at a little distance.

people who worship here there is gross darkness. The population of Benares is about three hundred thousand. The part called the New Cantonment, like other English military stations, is kept clean and pleasant. But in the old town the people are crowded together, and the place is intolerably nasty. The streets are only six to ten feet wide. The sewers are neglected and discharge into the river . . .

"Besides, the bodies of religious mendicants who die are cast into the Ganges, and all the dead dogs and other animals are tossed into the stream. There are only two places near the city used for cremation, and as these are both small, if the number of the dead is greater than usual, and the friends do not wait till the body is reduced to ashes, those officiating toss it, half-consumed, into the river, and lay another corpse on the pile. All the pilgrims make their profound obeisance to this burning ground. On my inquiring if the reason of this was that their own bodies (if they should happen to die here) might not be cast, half consumed, into the river, these officials of cremation told the story of their inherited business, taking a good fee for the same. They say that it is found by experience that Shiv must have the ashes of a human body every day. Hence if it should occur some day that no corpse was brought from the city, one of their own number must give his living body to be burned to furnish the necessary supply of ashes. . . .

"The next place people go to see is that for releasing the spirits of the dead from suffering. There is a large tank near the place, and on one side a temple of Vetal, the king of ghosts. They tell you that by bathing in this tank (including the usual fee) any of your ancestors who have been confined in the realm of ghosts will be released. Those who are believers in the theory of ghosts take the bath, and pay the fee to the Brahman priest, who is seated near the tank. When I told them that I was no believer in ghosts, that none of my family had gone to the ghost-realm, and that I should not leave the sacred Ganges to bathe in their tank, they pelted me with curses in their usual manner.

"The next place to be visited is the temple of Kálbheirav (Kálbheirav is an incarnation of Shiv; called, also, the 'Sheriff of Benares'). In this temple is a black stone idol about four feet high, the priest of which sells to the pilgrims for a penny a piece of black thread, telling them to tie it around their wrist or arm, and assuring them that by this charm all dangers will be averted. Some people, however, die not long after putting on this thread. But whether this is the fault of the thread or their fate, I do not know. Credulous people buy a dozen of these threads to carry home and give to their relatives.

"While going around the temple of Kálbheirav, I came upon three men dressed in the garb of religious mendicants, each of whom held in his hand a bundle, or club, of peacock feathers bound together. These men would give one or two raps on the backs of the pilgrims, and, taking a fee, would tell them, 'Now that we have given you this blow of Kálbheirav, there is no danger of blows from any other quarter.' Reflecting people tell them, 'I don't want your feathered club.' If they will not listen to this, then as they raise their stick raise yours, and they will not persist further.

"Another temple in the city is that of Párwati (the wife of Shiv). Some cows are kept here into whose mouths the pilgrims throw handfuls of rice, and

the animals are so accustomed to this that when they see a person approaching, they thrust out their tongues for the rice.

"After seeing the sights at Benares, there remain the walking around it,¹ and a visit to the sacred places near it. Devout pilgrims say that the entire distance to all these places includes fifty miles of travel. But as the city is only about three miles square, this circuit must include villages within ten miles of the place. Rest-houses are erected at convenient distances on this circuit, with a temple and reservoir adjoining each one. The design of this is to induce pilgrims to stop and make offerings in each temple. But there is nothing worth seeing at any of these halting places, and the villages are beggarly looking. In three of the rest-houses women of the Tsámhár² caste sweep and take care of the place. Very few of the pilgrims, however, stop at the five places and make offerings. For the most part they only take a turn around, see the places, and come back. After returning to Benares (though God being omniscient must know whether we have made the full round or not), yet to convince the Lord of the universe, or for some other reason, I know not what, we must go before an image of Ganpati, the reporter of the gods, and there declare that we have made this circuit. Then, as a last thing, counting the days we have staid in Benares, reckoning one cowry³ for each day, and multiplying this by the number of persons in our party, we give this sum to the goddess of cowries, and start for the next shrine."

GAYA AND OUDE.

"Next we come to Gaya, a little southeast of Benares. The first thing to be seen here is the track of Vishnu. On a flat stone about a yard square is carved out a foot-print rather larger than that of an ordinary man. All the people worship this. Religious men believe that when Vishnu was passing here, the print of his foot was impressed upon this stone, just as we leave tracks in the mud. But if inquisitive people ask, 'Why does not the print of Vishnu's other foot appear also,' the reply is, 'His other foot was not put down in India; the next step reached to Mecca, two thousand miles distant? If again it is objected that this track appears small for a being stupendous enough to step from here to Mecca, the answer is a shower of abuse for speaking slightly of their sacred things. Others tell a story of a giant who formerly was running riot at Gaya, and on whom Vishnu placed his foot and killed him, making a track ten miles wide. At that time, also, he bestowed this blessing, that whoever would make an offering on this track in the name of his ancestors should secure for them eternal blessedness. Such is the glory of this foot-print. The temple built on the place is a fine one.

"There is a large banyan tree in this place, around which are built little temples with pavement. Devout people think that this banyan will give eternal felicity to those making offerings under it. If one appears of a religious turn of mind, the priests will show him other noted places. . . .

¹ Walking around an idol or shrine is a common form of worship or homage to the divinity. Usually the right hand is kept towards the image; sometimes vows are made to walk around the idol one hundred or one thousand times.

² Tsámhárs are workers of leather, and are considered unclean by Brahmans.

³ The cowry is a small sea-shell, used for making change less than the smallest copper coin; from sixty to eighty of them are equal to one penny.

"Just before reaching the village of Gaya we cross a river, the name of which is 'Again-again.' This is a small stream, but the pilgrims are told that whoever bathes in it and makes offerings will be saved from passing through the many births¹ which await mankind. Those who believe this act upon the information.

"Oude,² the next place I visited, is but a small town, but the Sye River, which flows past it, is a beautiful stream. The flights of steps built on its banks and leading down to the water add to its natural beauty. This river is equally sacred with the Ganges at Benares. There are many temples of Rámá in the place, but they contain nothing worthy of note. In one of them is a little golden image of Rámá, which is shown gratis on the eleventh day of each lunar month. On all other days one rupee and a quarter is charged for the sight. Pilgrims coming from a distance, hearing of the rupee and a quarter fee, think there must be something extraordinary here well worth seeing. So they pay the fee and go in, but they find nothing to compensate them for the loss of their money. I paid the fee and took a look at it. Within appeared a very small image, but whether it was of gold or not the priest would not let me go near enough to see. . . .

"In another direction, four miles from Mathura, is Gokul, the birth-place of Krishna, but there is nothing here worth seeing. There is a little house containing the brazen images of Wásudev and Dewaki, the parents of Krishna. Under the platform on which the above images are set, in a small swinging-cot, are set up images of Krishna and his brother Balarám. There are lines written on the wall of an adjoining room, stating that Krishna was born here, and that the sixth day ceremonies took place in this room. Whoever will give a generous fee, that is, something more than small change, is allowed to take in his hand the string tied to the cot, and swing it back and forth a few times. If one gives only a few pennies, he may see the image from a distance, but must not touch the string. To the person who swings the cot it is said, 'You have swung the cot of a god — in like manner a son's cot will constantly swing in your house.' Hearing this promise, foolish people give the rupee, and swing the cot.

"Another little house is shown in which it is said that Krishna was tied to a churning-post by his mother, because he ate dirt; and the post to which he was tied is shown. For a sight of this, also, a fee must be paid. Many other stories are told of what Krishna did in such a place, how he killed such a one, etc. These stories the pilgrims are expected to hear. . . .

"Here I conclude the first part of my lecture, in which I was to give a description of the different places visited. Now, in the second place, I will consider the ceremonies to be performed."

(To be continued.)

¹ Eight million four hundred thousand births is the exact number which it is said men are doomed to pass through.

² Oude is the name of a town, and also of a large district or state, of which Lucknow is the capital.

LETTERS FROM THE MISSIONS.

Zulu Mission.

TRAVELING IN NATAL.

THE following letter of Mr. Wilcox, dated Inanda, May 26, gives a description, which many will welcome, of the natural scenery in Natal, and of the sights which arrest the attention of a new-comer in that missionary field. Mr. Wilcox undertook to visit most of the stations of the mission. He writes:—

“On Monday morning of this week, I set out on horseback from the missionary station Inanda. I carry no bread for the journey, no gold in my purse, nor two coats, nor even a staff. But I have a bag in which there are a few oranges, a little sugar and salt, some Zulu tracts, and a Bible, with a few shillings in my purse and a good breech-loading shot-gun.

“I descend from Inanda into the valley of the Umzinyati, and, passing up the valley, in about an hour have arrived at Lewis's, one of the native teachers. He has a good iron school-house built by the government, also a comfortable upright house. Mrs. Wilcox and I spent the Week of Prayer here, holding meetings morning and evening, and visiting kraals in the daytime. I met Lewis just returning from calling the children to school. There are a hundred children in easy distance who ought to be in school every day, but for some time the attendance has only been seven or eight. Now he is doing better, and reports eighteen on the roll, and promises of more. After kindly greetings, and shooting a large hawk which has been very troublesome to Lewis, I press on my way.

“Another hour takes us to the head of the valley, past the grave of Bryant, one of the early missionaries. Here, standing on the top of the divide between the Umzinyati and one of the branches of the Umhlozi, a grand view opens up to me. Behind me, across a valley which only a poet could fitly describe, the chapel of Inanda is plainly seen. In front is another larger valley, and equally beautiful. There are, perhaps, one hundred square

miles within my gaze, as thickly populated as any country district in Ohio or New York, and capable of producing everything that is needed to satisfy all the bodily wants, and give delight to the eye. And yet, excepting at Benjamin Hawes's station, there is not a tree planted, either for food or shade. There are streams of pure water that would turn mill stones and factory wheels. There are fertile plains where enough cotton and cane, tea and coffee, maize and hemp, sweet potatoes and tapioca, can be grown to feed the mills and factories, and make these people rich, but now there are planted only miniature patches of maize and sweet potatoes, enough to barely satisfy their daily wants. And the only mills are such as were in use before the flood. All the produce that is sold is carried by women, on the tops of their heads, from one to ten miles to market. I have now to descend into the valley before me, and up as high again on the other side. It does not look very far, but it is over an hour before I begin the ascent.”

A NATIVE PASTOR.

“Arriving at the home of Benjamin Hawes, a native pastor, while the sun was yet some hours high, I found he had just buried a child, and friends were coming to condole with him. I would have been glad to think they were not ‘miserable comforters,’ but the one who spoke the best, and pointed out the consolation of a believer, was not a Christian himself. He told the afflicted father that his child had not gone into the grave, but she, having died without sin, had gone to dwell with Jesus in heaven, and he ought to rejoice for that. Judge of my astonishment to find he was not a Christian, and said he was willing to be lost.

“About this time I begin to wish I had put a little bread in my bag. I wonder if the people do not eat anything at all. Benjamin told me before, when I invited myself to make him a call, that there was a famine at his house, and I begin to believe it. At last I see signs of prepar-

ing food. Some time after dark a boiled chicken with dumplings and sweet potatoes were set on for Benjamin and me. After we have finished, the remainder was divided among the family who sit around on the floor. In the morning about twenty-five more people came to condole with the afflicted parents. Among them were men with the heathen head-ring. I thought it would be a good opportunity to say a few words, which I did. About ten o'clock we had a dish of beans, some coffee and bread, and I set out for Umgunduzi. As I ascend the mountain, over which I must pass, I have below me a valley as large and beautiful as the two I have described. Here I count the kraals in sight, and make out fifty. There are, perhaps, from fifteen hundred to two thousand people within a radius of three miles, and the only ray of light is from Benjamin's station. As I pass along the top of the mountain, a turn in the valley shows me thirty or forty more kraals with no ray of light."

UMZUNDUZI. NATIVE OPINIONS.

"As I come down the mountain to Mr. Tyler's beautiful place, the contrast between heathenism and civilization, between what the heathen now have and might have, is apparent. Forty years ago nothing better could have been seen than what is now found anywhere in the great valleys I have described. Now a neat little chapel first greets my eyes, beside which is a well-kept cemetery, ornamented with stones and shapely cypress trees. As I ride up the broad walk to the house I am shaded by great syringa trees, which are only surpassed in size and beauty by the elms of New Haven. In front of the house is a path leading down to the spring, and a most romantic miniature of a tropical forest. There you see the palm and other tropical trees, so thickly festooned with trailing vines that the light of day hardly enters. When Major Malan was a guest of Mr. Tyler's they came here, and Major Malan said, 'What a good place to worship God,' and they knelt down and prayed. On the right of the house are orange trees bending with their loads of luscious fruit, and adding no little to the beauty of the scene, with their dark green

leaves contrasted with the golden fruit. Behind the house is a garden, which is a mammoth greenhouse out of doors. There are tea-roses and tuberoses, and almost every other kind of rose and flower that is beautiful to the eye and fragrant to the nostrils. There are 'moon plants' with flowers as big as a goblet, and filling the air with their rich fragrance. There are bananas, and loquots, and Brazilian cherries, and papaws.

"But I must not say anything more about this little paradise or you will think me extravagant. After two good 'square meals,' and a sound rest in a good bed, I am ready again for more missionary work. A ride of five hours over the mountains brings me to the house of Thomas Hawes, a brother of Benjamin. He lives in a good brick house, which was once occupied by Missionary Tyler for some years. Thomas seems to be highly respected by the people, and is prospering so far as this world's goods go. He has about fifty head of cattle. In his house was a piano and a nice hair-cloth spring sofa. Knowing his influence, I thought I would question him about the rules made for the church against ukulobolisa (selling daughters), and gathering to drink beer. He said he did not think 'taking a few cattle as present from the husband of his daughter, was a sale at all.' 'It was simply an old and highly honored custom which was given by God.' 'It made him think more of his son-in-law and gave confidence in him.' 'If a man asked for his daughter without bringing any cattle, how could he know but he, the man, would do as some had done and get engaged to several girls at once?' Engagement with the Zulus means all that marriage does to us, only the man does not bring home his wife.

"As to beer, it was his food, and he took it just as he did his other food. But he did not think it good to gather and drink all day as the heathen did. When I alluded to the custom of calling people together to weed gardens or gather corn, and furnishing beer as pay, he said he did that, but did not consider it as infringing on the rules. He could not get his work done without this. Such were the views of this prominent native, and they

show what difficulties are in the way of the mission.

“There was a prayer meeting the next morning, and half a dozen or more people came. I spoke, and was hoping the word was not without effect. But the minds of the people seemed full of a tragedy that had recently occurred. A woman had gone mad, and dangerously wounded some of her friends, and the question now was, who had bewitched her? So they had no sooner come out of meeting than they began to discuss this question. After breakfast, when we were ready to start, Thomas accompanied me a short way on my journey to Mapumulo, but they were still discussing, and their words were waxing loud and angry, but a command from Thomas silenced them till we were out of sight. More than that could hardly be expected.

“The remainder of my journey to Mapumulo was through a very bushy, mountainous country, yet kraals were very thick. In one valley, which could be spanned with a mile, I counted seventeen kraals. In another within a radius of one half mile were thirteen. And this is only a specimen of what I saw for twenty-five miles, all yet in the total darkness of heathenism.”

West Central African Mission.

FROM BAILUNDA.

WHILE Mr. Sanders had gone to Benguela, to meet the reinforcements which did not arrive there till June 7, Mr. Miller wrote of affairs at Bailunda during the last week of April:—

“Two of our donkeys have been eaten by some wild animal of the lion tribe, which makes its visits on dark nights, and thereby avoids detection. The rains have stopped, and we are told that it is the beginning of the dry season. The signs we see about us certainly indicate as much. The southeast wind has, for several days, been blowing a stiff breeze, so that some grass has been stripped from the roof of my house. The fields and forests are fast losing their gay costumes, and assuming a dull and gloomy aspect, telling of approach-

ing winter. The thermometer is falling, and has already been as low as 59°. All these are encouraging signs that lead us to believe the dry season has fairly begun. It has been more than a week since we had any rain.

“These clear and windy days seem to be good medicine for the sick. Dr. Nichols has just recovered from an attack of fever; indeed, we all have been more or less affected by the long and heavy rains. Owing to fever and work, I have not had school for a week past, though I hope to commence again soon. The king is still in camp, and nothing new is heard from him. Brother Walter is making an addition to his house, which will probably be useful when the others come in, and even now it would be of great use to him.

“I have but little to write. We are among people who seem to be the same, year in and year out. Christmas, holidays, Sundays, and Mondays, make no change in their movements. Consequently not many mighty things occur in these far-off regions. No church-bells nor steam-whistles are heard throughout the wide domain to indicate the lively march of modern civilization. But nature is not negligent of her duty, presenting scenes both day and night, on earth and in the heavens, which one who recognizes the Creator's hand must enjoy.”

A month later than the above letter was written, Mr. Miller reports that the health of the company had improved since the beginning of the dry season, and though they have now and then symptoms of fever, a good dose of quinine often checks its course.

Both Dr. Nichols and Mr. Miller give sorrowful incidents illustrating

THE CRUELTIES OF HEATHENISM.

Dr. Nichols writes:—

“I think I told you in one of my earlier letters of the Seculo Kapengana, the man who brought our caravan from Benguela. While at that place I cured him of a sudden illness, a favor which he never forgot. Thenceforth he invariably styled me *his* white man; often did me little favors, sat by my bed in sickness, and really evinced

a friendship for me. Now, in all likelihood, his mangled corpse lies in the forest behind our house.

"He, with others, was accused of unlawful intrusion into the seraglio. One man who had openly confessed his guilt was released after a week in the stocks, because the fetish-man declared him innocent. Kapengana has denied the charge from first to last, but the infallible 'medicine' proved him guilty, and he was delivered over to the executioners. They brought him bound to my house that he might give me a last farewell. He evinced much emotion as he shook hands with Mrs. Nichols and myself, and then turned suddenly away, as if to close a scene too painful to be borne. They led him away with jeers and mocking laughter, but left a guard a few rods behind my inclosure, on the road they had taken. One of the men volunteered to describe the manner of his death, and the most barbarous mutilation of his body.

"José says that sometimes a culprit is led about in this way, supposing his end is close at hand, and then, when a sufficiently profound impression has been made, he is returned to his bonds to await the caprice of the king. But the general impression is that in this case the extreme penalty has been exacted.

"All the time I can spare from sickness is occupied with the language. Ulcers and gangrene are the order of the day. I dress, perhaps, twenty a week, but they are stubborn things."

Mr. Miller gives the following story:—

"On last Sunday morning I saw a man stretched on a rack. His feet were scarcely touching the ground, and his arms extended horizontally at full length, bound firmly to a cross pole, making them swell badly. The almost naked man, thus exposed to the cool morning air, gave heart-rending cries that attracted my attention to the little village. I asked the head man of the affair why he was punishing that man so. He said that the man was a conjurer, or *onganga*, as they called him, and had killed a man by conjuration, and he must be killed for it.

"On hearing of my disapproval they re-

leased the man from the rack, and placed him in stocks, a far more comfortable position. Seeing that we were opposed to his being put to death, the prisoner cherished a hope of being rescued, or being redeemed by us. Forthwith two messengers were sent to the king, stating the prisoner's wish. I heard this evening that the king would not revoke the order of execution.

"When we consider the manner of proof on which they condemn prisoners, I think it our duty to work against such a system of ignorance and superstition. The dead man is supposed to decide who killed him in this way. On the day of burial the deceased is put in a *tepoia*, or something like a *tepoia*, and bound firmly to the pole. The long white curtains hide all from view. Two men at a time carry it, and while on the way to the grave the whole crowd, about one hundred and fifty persons, stops at convenient places to dance, sing, beat the drum, and fire guns.

"Meantime the corpse is carried to and fro by the crowd of dancers, now and then the front carrier bending downward, indicating a bow from the deceased. When the grave is finally reached all sit in a large circle, to the midst of which the corpse is carried by two men who hold it during the rest of the ceremony, except as the spirit in the dead gets so strong as to require more to hold it. After a few moments of silence a man with a little basket and some meal in it, stands in front of the *tepoia*, and addresses the dead, and also makes a meal offering, taking a little in the hand, and throwing it at the corpse. The dead man signifies his approval by approaching the speaker, or disapproval by retreating.

"The chief object of this performance is to find out who is the guilty party. When the name of the supposed conjurer was mentioned, it took four men to hold the dead. This was proof sufficient for them. They said, 'It is enough,' and the spirit of the dead man fled to the sea. Then all was calm. The crowd was invited to leave, while a few remained to inter the body."

Mission to Spain.**THE MINERS OF BILBAO.**

MR. WILLIAM H. GULICK reports a recent visit at Bilbao, with especial reference to the miners of that region. At Bilbao he preached to a congregation of seventy-five, and attended a Bible class of some twenty-five members, finding many signs of increasing knowledge and spiritual power. Between the city and the sea-board, a distance of eleven miles, are extensive iron mines, from which, in 1881, two and one half millions of tons of iron ore were taken, requiring for transport 2,117 English steamers, and 1,415 vessels of other nationalities. The foreign capital invested in these mines is not less than \$15,000,000, while the miners number about 13,000 men. Among these men the Bilbao pastor and the colporters of the district have done much evangelistic work with good success. Mr. Gulick writes of his visit to the mines:—

"Taking a narrow-gauge railway that brings the mineral down from the mines to the riverside landings where the steamers moor, for an hour we crept up the mountain-side by a winding track, reaching a great elevation, and having from different points grand views of the surrounding country and of the distant ocean.

"At the first station on the road I met the man in charge, who introduced himself to me as the father of one of our school-boys in Bilbao. It seems that he first heard the gospel from the Bilbao pastor, three years ago, as he was making one of his evangelistic tours through the mines. He was then a bigoted Roman Catholic, and headed the opposition in the village where he lived. But as time and time again the good pastor returned to them with the gospel message, seeking them out in their begrimed and iron-stained clothes as they gathered in the taverns, at midday, and in the evening, and sleeping with them over night on the earth floors of their rough cabins, so as to have more time to talk with them, the man's heart softened, and at last he accepted the gospel. His duties are such that he can go to Bilbao to attend the meetings only occa-

sionally, but it was his ardent wish that his bright boy, fourteen years old, should go to our school connected with the church there. This has been so much on his heart that for several months he has paid six dollars a month, a fourth of his entire salary, for the boy's board in Bilbao.

"Leaving the railway I went up to some of the mines where large groups of men were working. Asking the overseer of the section to which I had been directed if he could tell me whether there were any Protestants among the men under his charge, his face lighted up as he quickly replied: 'Yes, indeed, I am one of them; and soon, when they come to dinner, after the noon blasts are fired off, you shall see some more.' As I talked with him on the importance to men of his class of having the support of a pure and ennobling religion, I found him an intelligent and earnest Christian.

"At twelve o'clock the bugles sounded along the mountain side, warning all to seek a safe retreat, and soon was heard what seemed the booming of heavy artillery; columns of dust slowly rose from the great pits, and volcanic-like explosions sent masses of earth and stone far up into the air. Soon the miners came filing down the hill-sides to the different inns in search of their dinners."

FELLOWSHIP IN CHRIST.

"The kindly overseer called out two or three of the dust-covered men, and introduced them to me as 'brethren in the faith,' whereupon they seized my extended hand, and gave me such a grip with their hard and vice-like hands as I shall not soon forget. The secret and secular bonds that unite the scattered members of a human brotherhood may be enduring and powerful, but I cannot believe that there is any pass-word more effective than the name of our Lord, or that there is any bond of union more sacred among men than a true and loving faith in Christ. I have always found it the same wherever I have been,—deep, and tender, and strong,—whether on the islands of the sea, in the solitude of the *pampas* of Venezuela, in the 'heart of the Andes,' or among these

hardy miners of the iron-ribbed mountains of the Cantabrian coast.

"We talked earnestly for a few minutes, as I had to move on, and as they had but little time to spare. The lament of all was that their attendance at the services of the Bilbao church must needs be so infrequent, but they spoke with warmth of the pastoral care bestowed on them at so much inconvenience and discomfort to himself by the pastor of the Bilbao church,—contrasting it with the indifference to their welfare of the Roman Catholic priests, *until* they perceived that the Protestant pastor was winning some of them to his flock. They told me to inquire for two young men at the upper terminus of the railway, when I should be returning.

"I was sorry to miss them, but the English chaplain who went up with me, and returned alone earlier, told me that as he was waiting for the train to start, a man asked him if he was not a Protestant clergyman, and learning that he was, he and another one introduced themselves as members of the church in Bilbao. In the course of the conversation they told him that there were quite a number of Protestants whom they knew among the mines. They took him into the railway station, where he saw their well-thumbed Bibles, and they drew out from its hiding-place a box in which were a number of Bibles and Testaments, of which they said they always kept a supply on hand, and had sold not a few.

"It is not easy to exaggerate the importance of the work that the Bilbao pastor is carrying on so faithfully among these miners. Large numbers of them are mountaineers of the Basque Provinces and of Navarre, and are among the most fanatical people of Spain, to whom, in their retired homes, access would be very difficult, if not impossible. In his tours through the mines he comes into friendly contact with many of them, holds meetings with them in the inns connected with the mines, and has through them sent the gospel into scores of villages and into hundreds of families in the remotest parts of Biscay and of Navarre. Some of them who have accepted the gospel quite fre-

quently make the long journey to Bilbao for the sake of attending the Sunday services of the church."

CONVERTS AT ZARAGOZA.

Mr. Thomas L. Gulick reports that there have been ten students in the Training School at Zaragoza during the past year, all of whom have made fair progress in their studies, and appear to be earnest Christians. One of them has graduated, and will become a teacher in Reus, where he will frequently be called upon to preach. Another has been drafted into the army and though this was greatly regretted, there are some reasons to hope the event may prove to be for the furtherance of the gospel. Mr. Gulick writes:—

"At our last communion eight new members joined the church. Four of them were young people between eighteen and twenty-four years of age, and four were the parents of young people, who had been converted before, and now had brought their parents to a knowledge of the gospel. This is a fresh proof of what we are constantly seeing, that the schools are the nurseries of the church, and not only for the salvation of the young, but of their parents as well. Four of those who joined at this time formed the entire family which had escaped from persecution at Bello,—father, mother, son, and daughter. A widow and her daughter, who joined, were a few months ago fanatical Catholics. They were brought in by the soldier son and brother, and by the faithfulness of our devoted Bible woman, who has been incessant in her loving labors to win them.

"This soldier, a while ago, was imprisoned two weeks for having asked of his superior officer by letter the privilege of attending our services. When I first told him that he ought to pray and labor for the conversion of his mother and sister, he said he had no doubt God could work miracles, but that this seemed to him a most improbable, and almost impossible, result. Still he began to work and pray for their conversion with new vigor. He was ordered away with his regiment to Tarragona. When his sister wrote to him that she and her mother had come to

our meetings and were now Protestant Christians, he says he thought he was dreaming, and could hardly believe the testimony of his eyes. He has served out his three years in the army, and is now studying in our training school, as he has long desired to do, and his sister and mother are helping support him by sewing. His sister, a sweet and promising girl, is very anxious to study in order to fit herself for usefulness. There are two more young people prepared to join the church at our next communion."

Eastern Turkey Mission.

RECONCILIATION AT MARDIN.

ALLUSION was made in the last *Herald* to an unhappy state of affairs existing in the Protestant community at Mardin. There have been two parties in the community, and with one of these parties, embracing the larger portion of the church, the missionaries were in disfavor, the contention having arisen in connection with the requirements of the mission as to self-support. From the following letter from Mr. Andrus it will be seen that the difficulty has been happily adjusted. The Lord seems to have used the vigorous exactions of the government in the matter of taxation as a means for bringing the two sections together. Mr. Andrus says: —

"On Friday morning, June 23, we received word that two hours before sunset the committee of the church would wait on us. They came bearing a sealed paper of similar import with that brought by members of the community the day before. They said they had come for the express purpose of effecting a reconciliation with us. Seeing their embarrassment, and feeling that repentance could better be made when in the posture of prayer, I proposed that we first seek God's blessing. The pastor began, and before we rose all but one had offered prayer—penitential, earnest, full of confession, with pleas for forgiveness. Afterwards when we were about to separate, personal requests for forgiveness accompanied the hand-shaking. The reconciliation seemed complete,

and a proof of its genuineness appeared in the fact that it was wholly *unconditional*. All we could say at the time was, 'This is the Lord's doing, and it is marvelous in our eyes,' and 'when the Lord turned again the captivity of Zion, we were like them that dream.'

"On Sabbath morning there was a large congregation at the chapel to hear the pastor's discourse from the text, 'forgetting those things which are behind, and reaching forth unto those things which are before,' Phil. iii. 13. The second congregation united with the first, as a proof of harmony.

"Having received information early Tuesday morning that our delegates to annual meeting were expected that afternoon, the brethren were all anxious to go out *en masse* and surprise them, in accordance with Dr. Thom's suggestion. The travelers arrived a little before we were quite ready for them, but still they were met some fifteen minutes out on the road, and received such a hand-shaking that they could hardly take in the changed situation. Brothers Dewey and Gates at once telegraphed to Harpoot the announcement of their arrival, adding, 'Bless the Lord with us, who maketh all things new.'

"Last Sabbath I preached in the old chapel by invitation, and Brother Dewey conducted the monthly concert. We also held a praise-meeting among ourselves, and while thankful for the new conditions into which we had been brought, we were all impressed with the delicate nature of what is before us in the effort to rearrange the work in the city in connection with the church and community, and we have not ceased to invoke the Divine guidance in every step. While rejoicing with us in this glad event, do not fail to bear us before the mercy-seat in your closets, and at family prayers."

Madura Mission.

LIGHT AMID SHADOWS.

MR. JONES, of Mana Madura, sends an account of his mission field, which, at the time of his writing, June 20, he had just gone over thoroughly. In only three of

the ten congregations under his care are there any communicants on the rolls. The other seven are composed solely of those 'under instruction.' The people are ignorant and heedless of what is taught them, and the catechists *see* little reward for their labors. But they, nevertheless, labor patiently, and in some cases find a growing apprehension of the truths which they reiterate to all who will hear. This dullness and want of spiritual insight on the part of these people lay a great burden of care and anxiety on the missionary. Yet he is not without cheering tokens of God's blessing. Of Shetur, one of the three places where there are professing Christians, Mr. Jones says:—

"The evening meeting was closed with the Lord's Supper, when fifteen partook of the elements. These people are the most intelligent in my field. They are cultivators, and are, as the term goes here, in comfortable circumstances. At present they are more than usually interested in the Lord's work, and are very anxious to bring souls into the kingdom. This is very natural; it is the direct result of their increased activity and quickened conscience in giving of their substance unto the Lord. They have each given a tithe of all their crops during the last season, and this season was a specially good one. I have with me the particulars of this tithe, from which it appears that the total income of the congregation is about \$250, and most of that is received by one family. Their gifts of tithes have amounted to \$28, besides which they contribute more or less at all religious services. They gladly give of their means, and are freely blessed.

"One man of influence from an adjoining village came to me at our meetings, saying that he is purposing to join us. The leading man of this congregation is also the head man of a few villages, and in that capacity it is his duty to hire men annually to draw through the village a large and filthy heathen car. But being a Christian he declines to have anything to do with it; hence the car stands there rotting and unused. This is one of the *indirect* influences of our congregations upon the life of the masses."

HINDU IGNORANCE OF THE VEDAS.

Mr. Tracy, of Tirupuvanam, gives the following incident:—

"There is an old Brahman pundit connected with the temple in Tirupuvanam, who has a son in my boys' day school, and who not infrequently calls on me for the purpose of conversation. He asked me one day to give him a Bible from which his son might learn the daily Scripture lesson assigned in the school. This naturally led to conversation in regard to the Bible and the Vedas. Among other inquiries I asked him to what extent a knowledge of the Vedas was possessed by the people. He is a man well able to answer the question; a man of much thoughtfulness, too, and one who never speaks hastily. He paused a moment as if to think, then answered:—

"There are four kinds of knowledge of the Vedas. The first is a knowledge that the Vedas exist. This all men possess.

"The second is a knowledge which comes by having touched with the hand or seen with the eye the sacred writings, the Vedas, which exist from ancient times. This knowledge only Brahmins can possess.

"The third is such a knowledge of the Vedas as is derived from having learned by rote the sacred words. This knowledge, it may be, five in a hundred Brahmins possess.

"The fourth, the true knowledge, is called *Dhyana*. This can come to the soul only by deep and constant meditation on the spiritual meaning of the words. This knowledge not one in ten thousand Brahmins has."

"He might have added, 'and not one among two hundred millions of the common people.' 'For behold darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon thee, and his glory shall be seen upon thee.'

Ceylon Mission.

JAFFNA COLLEGE. LARGE AUDIENCES.

Mr. R. C. HASTINGS wrote from Batticotta, June 20:—

"The religious awakening in the college has given us cause for rejoicing, and its effects are still seen and felt. We earnestly pray that the interest may not die away, but continue to work good upon students and teachers.

"There have been six admissions to Batticotta church, four of whom were college students. The other two were boys from the high school. In Valany the wife of a man who united with the church two years ago was received on profession of her faith. There have been admissions also in Sangany and Moolai during the past eight months.

"In January, Mr. and Mrs. S. W. Howland came from Oodoopetty, and remained at Batticotta five days, during which time four evening meetings were held, with the magic lantern. The first meeting was held at Karadive, when over five hundred persons were present. Such a large attendance had never been seen in that island before, and the Christians were very much encouraged. The next evening the church at Sangany was crowded with two or three hundred people who paid close attention to the services, and went away impressed by what they had heard. The following evening we went to Araly, where a large audience of intelligent men, many of them Batticotta seminary graduates, listened attentively to the truth. On Sabbath morning Mr. Howland preached in Tamil, and in the evening in English, the attendance at both meetings being unusually large.

"On the first of this month the Native Evangelical Society held its annual meeting at Batticotta. A larger number than usual was present, and the services were of great interest. Rev. J. S. Chandler, of Madura, was present, and gave us a brief account of the work in his field. One of his catechists also was one of the speakers. The collection, including arrears from one or two churches, and special donations, amounted to \$61. Over \$44 were also subscribed towards a church building in the island of Delft.

"In the evening of the same day a lyrical concert was given, similar to the one in Manepy last year. The large church was crowded. It was estimated that about

two thousand people, including the one hundred singers, were seated inside the walls, besides those who filled the doors and windows outside. It was said that it was the largest audience ever brought together in a church in the history of our mission. The exercises passed off very pleasantly, and we believe that the concert has given a fresh impetus to lyrical singing in Jaffna."

JAFFNA CONGREGATIONS.

In a letter from Mr. J. S. Chandler, of the Madura Mission, he speaks of what he witnessed during his visit in Jaffna, and especially of the lyrical service which Mr. Hastings refers to above. Mr. Chandler says : —

"On the day the annual meeting of the Native Evangelical Society of Jaffna was held, it was a sight worth seeing to look upon seven hundred well-to-do Tamil Christians sitting in that large Batticotta church, and listening with patient interest throughout the three and a half hours of the meeting to the various officers and invited speakers as they told about the thousand rupees raised and spent for their three evangelists whom they had sent to work in the little islands adjacent to Jaffna, and about various spontaneous efforts put forth by the students of the Jaffna college, the pupils of the Oodooville Girls' School and others, and about many other matters appropriate to the occasion. With all our Christians in the Madura district, so scattered are they, we could not bring together for such a purpose a company so well educated, so intelligent, and so much interested in spending their money for others. There were doctors in charge of hospitals, government officials, engineers, besides seven pastors, entirely supported by their churches.

"But the concert in the evening, in which about a hundred singers, mostly boys and girls, sustained the music, was the largest meeting of the day. There were certainly more than two thousand present, and all seemed to enjoy it. The songs sung were those of the little tract that I prepared last year for our Madura concert, 'Christmas Songs.'"

RESULTS OF THE CASTE-SPRIT.

Mr. Leitch, in referring to this visit of Mr. Chandler with some native assistants from Madura, writes incidentally of a matter of much interest:—

"Our guests from Madura expressed their surprise and interest in various things they saw in Jaffna, especially at the hospitality of the native Christians. You will not understand why this surprised them. It is because hospitality, as we understand the word, is a thing practically unknown in India. This is due to two causes, the selfishness of the people and their caste system. The selfishness of the Hindus is so marked as to be called a national peculiarity. The social atmosphere, as one writer says, stands at freezing temperature. The people have a strictly selfish aim in every act of charity, and even in their offerings to the gods. Their motto seems to be, 'Look out for yourself, but never do anything for which you are not likely to be repaid.' I have many times seen a whole family sick, and, perhaps, almost starving, and a neighbor in the next yard would never for a moment consider it his duty to help, if he was not a relative, or of the same caste, even though it was to save life.

"A little while ago a young girl, the only child of a widowed mother, was burned to death, and the family who lived in the next compound, of whom we inquired the following day, said they had heard of such a thing, but it seems they had not troubled themselves to step across the yard to inquire or to offer any assistance to the lonely mother. 'Why should we?' they asked. 'She is not our relative.' Again, the caste system has encouraged and fostered exclusiveness in every circle; for not only are there different castes, but every caste is cut up into innumerable divisions and subdivisions, none of which are on a social equality.

"But I am glad to see that in Jaffna the progress of the gospel brings changes for the better in these respects. The Christians do many unselfish acts to each other and to their neighbors, and as for their hospitality, missionaries and others from abroad pronounce it truly remarkable. Not only have many pastors and cate-

chists from the Wesleyan and Church missions, whom we have called to help us in moonlight work, been entertained by our station Christians, but these three singers from India, who came with Mr. Chandler, were from first to last entertained by many different families in the most kind and hearty manner. In Panditeripo, during our two weeks' stay, they were entertained by all the Christians in turn, a day at a house. At the different stations the pastors and catechists took them to their homes. In one case a teacher, and in another a proctor, made feasts especially in honor of the singers. This was the more praiseworthy, because these singers were from one of the lowest castes, while their entertainers were from very high castes, and their doing this was entirely voluntary, and not even suggested by us."

North China Mission.

OFFICIAL HOSTILITY CHECKED.

REFERENCE was made in the last *Herald* to news received just as that number was going to press, concerning the removal of the offending official at Te-chow, of whose hostility Mr. Smith had written. A letter from Dr. Porter, dated Tientsin, June 18, says:—

"We have heard the very best of news. Mr. Holcombe informed me on Wednesday that the hostile official at Te-chow had been removed and degraded. The next day he sent me an abstract of the dispatch from Prince Kung, which is most satisfactory, and gives us a complete victory over our enemy. The governor of Shantung, upon the rigid demand of the foreign office, reports that the sub-prefect of Tê-chow, in failing to protect the United States consul, and in uncivil language and conduct, was guilty of many breaches of propriety, and that his conduct was inexcusable; he is therefore removed, and a competent person appointed to his place. The *Intendant* at Chi-nan-fu is instructed to issue a proclamation warning the Te-chow people not to interfere with or molest missionaries or converts. The case of infamous libel which the sub-prefect denied is ordered to be

strictly examined, and the guilty parties severely dealt with.

"The prince is informed in reply that the sub-prefect was entirely responsible for all our troubles, and that with his removal, and the rigid investigation of the libel case, and the issue of a suitable proclamation, as promised, the case will be considered as satisfactorily settled.

"We are full of thankfulness over this result. We feared that the anti-Chinese legislation in the United States might prevent action in our case. The acting minister has exerted himself to bring all the pressure he could suitably employ to bear upon the matter.

"We expected nothing but annoying delays. The actual removal of the (official) sub-prefect was the only thing that could have any good effect. The promise of the foreign office that he will be removed, or has been removed, gives us the greatest satisfaction. We can endure the summer heat in that region if we have the invigorating assurance that our long struggle has ended in a real victory. We shall be glad that our consul was insulted if we gain a solid foothold as the outcome. We hope our success will assist the friends at Chi-nan-fu in securing their rights and their property. It is but natural that the question of religious toleration should be a disturbing element. If the officials can but learn the wisdom of toleration, the villagers will never show any disposition to disturb or annoy."

Japan Mission.

ITEMS FROM OKAYAMA. *

MR. PETTEE writes from Okayama: —

"The Christians of this city have divided themselves into eleven classes, according to locality. Each division will choose a leader, hold monthly meetings, and is expected to look after its own membership as to attendance at meetings and general spiritual progress. It is the Methodist Class Meeting with some variations, and seems worthy of a trial at least till results can be noted.

"We have a good number of fine lads connected with our Christian families and

Sabbath-schools. Some forty of them, thinking their elders did not provide them with enough means of grace, have taken the matter into their own hands, and organized a Christian Debating Society. They hold semi-weekly meetings, and address each other on the great truths of Christianity. There is great enthusiasm over the new movement, which originated entirely among themselves, and good results are already apparent.

"We had a brief call recently from Father Nicolai, the leading Russo-Greek priest in Japan. He is a warm-hearted, impulsive, able man; is thoroughly consecrated to his work, liberal in his views, and makes friends, as he deserves to do, wherever he goes. All who know him speak in the highest terms of him, and he has long been a successful worker in Japan. A low standard of morals among the native believers is the chief bar to our uniting with them in work."

A NEW OUT-STATION.

Mr. Cary reports the first missionary visit to a place connected with Okayama, hereafter to be counted as an out-station: —

"I took a trip last week to Ochiai, a new out-station, which none of us had before visited. In a straight line it cannot be much more than thirty miles distant; but it is fifty miles by the rough and crooked *jinrikisha* road. Arriving at Ochiai I found a much better condition of things than previous information had led me to expect.

"About ten years ago a young man who went to Kobe to study medicine, heard from Mr. Greene a little about Christianity. At the time he did not seem to be very much interested; but a few months ago the seed which had so long lain in his heart sprang up to new life. Commencing to study the Bible which he had so long neglected, he found a new meaning in it. It rebuked the dissipated habits into which he had fallen, while it showed a way of escape from their power. He received help from visits to Takahashi, about twenty miles distant, and some of the Takahashi Christians came to Ochiai to instruct him, and a few

of his friends who, through his influence, had become interested. There are now eight or nine persons who are called believers, though we have before this learned that such estimates, when made by the people themselves, are not to be entirely depended on. Still, all of these persons are said to keep the Sabbath, while all but one of them has left off the use of *sake*, two facts which speak well for their earnestness. They meet every Friday evening, and on Sunday for prayer and study. A few others are somewhat interested, but most of the people of the village, which contains about four hundred houses, are strongly opposed to the new doctrine.

AN OPEN DOOR.

"The first evening we were there we held a meeting in a house that must have admitted over a hundred persons, and the front windows being thrown open, there were as many more in the street. It was evident, however, that most of them had come out of curiosity to see the foreigner. While my helper was speaking, the audience was very noisy. However, I had no cause to complain, for they were so desirous to hear what a foreigner could say that for three quarters of an hour it was as attentive an audience as one could desire.

"The next morning we had a meeting in a smaller room for those more specially interested in Christianity. About twenty-five came, and we planned for a similar meeting in the evening, but others came until about sixty were present. The next day we returned, feeling encouraged by what we had seen as showing that if there could be occasional outside help, there was every promise of a substantial work."

THE KIOTO SCHOOLS. KAMEOKA.

Mr. Learned, of Kioto, writes under date of July 1:—

"We have just graduated the third class from the English department. Owing to sickness and other causes it is not a large class, only six, but they are a fine set of young men, I think. It is pleasant to know that they are all Christians, and that at least five of them expect to study theology, though they will not all be able to begin their course next fall. I am especially interested in this class, as it has so happened that I have taught them in one thing or another during all their five years here, with the exception of two terms.

"The Girls' School graduated its first class from the Japanese course, a class of five. Some of them will come another year to continue their studies further."

A few days later Mr. Learned writes:—

"Just after the end of our school year Dr. Gordon and I made a little trip to an out-station, Kameoka, about four hours west of Kioto, beyond the mountains. There was a public meeting there at which we and three or four of the young men of the school had been invited to speak. There were two sessions, afternoon and evening, and in the evening the theater was well filled. Dr. Gordon spoke on education. On Sunday evening there was preaching in the same theater to a large audience.

"The believers in Kameoka are not numerous yet, and they have had no teacher for a year, only occasional visits, but they seem to be persevering faithfully. One of our students is stationed there during this vacation. Two are caring for the work here in the city, and others have gone to other places to work."

NOTES FROM THE WIDE FIELD.

JAPAN.

SUMMARY FOR 1881.—The Evangelical Alliance of Japan, at its ninth annual meeting held at Tokio, received a report of all organized Evangelical work carried on within the empire during the last year. The following are the principal items of the statistics: Missionaries, male and female, 136; stations, 36; out-stations, 111;

churches, 83, of which 15 are wholly, and 59 partially, self-supporting; communicants, 3,811; baptized children, 601; theological schools, 6, with 93 students; Sunday-schools, 101, with 3,764 scholars; native ministers, 38; unordained preachers and catechists, 124; boys' and girls' schools, 57, with 2,191 pupils.

THE LONDON MISSIONARY SOCIETY.

FROM the Annual Report of this Society the following condensed table has been prepared, showing the fields entered, and the forces engaged:—

GENERAL SUMMARY.

MISSIONS.	English Missionaries.	Native Ordained Ministers.	Native Preachers.	Church Members.	Native Ad- herents.	Schools.	Scholars.
1. China	21	5	64	2,710	919	23	994
2. North India	16	4	39	408	1,607	56	3,603
3. South India	24	10	61	914	11,660	124	5,694
4. Travancore	8	14	163	3,588	40,453	198	10,381
5. Madagascar	28	64	4,134	71,585	244,197	862	43,068
6. Africa	21	—	28	3,033	3,611	33	2,075
7. West Indies	3	—	26	2,727	5,690	23	1,425
8. Polynesia	21	272	331	14,117	35,577	470	14,429
Totals	142	369	4,836	99,382	343,404	1,789	82,169

During the year the sum of \$101,575 has been raised by the natives and appropriated at the mission stations, \$20,205 of the amount having come from school fees.

CHINA.

THE ENGLISH CHURCH MISSIONARY SOCIETY reports that its mission in the province of Fuh-kien has been much blessed the past year. There are now 112 stations and out-stations, with 1,386 communicants, and 4,099 adherents, the increase in adherents the past year having been 549. In a village of the province of Che-kiang 42 Chinese were recently confirmed, and a missionary says: "Five years ago there was not one Christian in this vast district; indeed the name of Jesus was unknown. Now there are Christians in 33 villages, and the Bible is read, prayer offered, hymns sung, the gospel preached, at nine convenient centers every Lord's day in rooms set apart for the purpose."

MISSIONARIES UPON THE OPIUM TRADE.—A memorial addressed to the British House of Commons has been drawn up at Peking for the signatures of missionaries and ministers of the gospel in China, expressing their judgment concerning the results of the opium traffic in that empire. We quote from the memorial the following characteristic sentences: "The petition of the undersigned, Missionaries and Ministers of the Gospel in China, humbly sheweth:—

"That the opium traffic is a great evil to China, and that the baneful effects of opium smoking cannot be easily overrated. It enslaves its victim, squanders his substance, destroys his health, weakens his mental powers, lessens his self-esteem, deadens his conscience, unfits him for his duties, and leads to his steady descent, morally, socially, and physically.

"That the traffic in opium is wholly indefensible on moral grounds, and that the direct connection of a Christian government with such a trade is deeply to be deplored.

"That any doubt as to whether China is able to put a stop to opium production and

the practice of opium smoking in and throughout her dominions should not prevent your Honorable House from performing what is plainly a moral duty.

"Your petitioners therefore humbly pray that your Honorable House will early consider this question with the utmost care, take measures to remove from the British treaty with China the clause legalizing the opium trade, and restrict the growth of the poppy in India within the narrowest possible limits.

"Your Honorable House will thus leave China free to deal with the gigantic evil which is eating out her strength, and will at the same time remove one of the greatest hindrances to legitimate commerce and the spread of the Christian religion in this country."

INDIA.

A HINDU CONVERT.—The *Church Missionary Gleaner* gives an account of the persecution which came upon a young man at Calcutta in the year 1842, when he sought to confess Christ. He has since that time been head master of a Christian boys' school at Agarpara, and now his own daughters are manifesting the true Christian spirit in their homes. This is the story: "Guru Churun Bose belonged to a family of good position in Calcutta; he was born in 1823. When a youth at school his attention was first drawn to Christianity by reading a book, which had been lent to his elder brother by a Christian school-fellow, now the Rev. G. C. Mitter. This book, Bishop Wilson's *Evidences of Christianity*, convinced him of the Divine origin of Christianity, and with God's blessing led him beyond the simple head belief, touched his heart, and he could no longer remain among his heathen relatives. Anxious to embrace Christianity, he took refuge at Bishop's College, where he received further instruction previous to baptism. While there, many were the attempts of his family to lure him away; threats and entreaties were, however, alike unavailing; the oft-repeated plot of the feigned entreaties of a dying mother, that her son would visit her ere it was too late, was in his case attempted in vain. At last one day his brother visited him, and taunting him with his unkindness to his mother, said that, in her anxiety to see him, she, 'a purdah-lady,' who never went outside her own apartments, had actually accompanied him to the boat to beg an interview. The poor youth, though fearing much to put himself in the power of his family, longed to see his mother; and judging that his heathen relatives would have but a poor idea of his newly-adopted religion, should it appear to harden his heart against her who loved him so much, decided to enter the boat, which was drawn close up to the shore, and in the cabin of which he expected to have the sad pleasure of once more embracing his beloved mother. He entered the cabin to find, alas! no mother there, but to know that he had fallen a victim to the plots of his angry relatives, several of whom were there to receive him, with anything but loving words. The boat was soon loosed, and rapidly rowed from the shore; his cry for help reached his Christian companions, who had watched the scene from the river's bank; their angry shouts soon brought down one of the professors to still the commotion. The question, 'Did he go of his own accord?' elicited many earnest replies of 'No!' 'no!' 'Man the boat!' was the order given, and in little more time than it takes to write the account, the college boat was ready, and rapidly pursuing the fugitives, upon whom it was evidently gaining head, when an uncle of Guru Churun's, the leader of the capturing party, sternly demanded, 'Will you promise not to be baptized?' 'I cannot,' said the youth; 'I will not deny my Saviour.' Upon this the uncle, in furious anger, seized the slight youth, and throwing him overboard, left him struggling in the rapid, dangerous current. Those in the college boat redoubled their efforts, and were providentially able to rescue the poor fellow from the watery grave."

THE THEOSOPHISTS.—Reference has heretofore been made to the excommunication of the so-called "Theosophists" by the Hindu pundit, whom they at the first lauded so extravagantly, and at whose feet they came to sit, after having tired of Chris-

tianity. This pundit now publishes the following notice that they know nothing of Brahmanism, and are, in brief, frauds : "The pundit of the Somaj informs the public that neither Colonel Olcott nor Madame Blavatsky knows anything of Yog Vidya, as practiced by the Yogis of old ; that they may know a little of mesmerism as well as of the natural and physical sciences, especially the science of electricity, and that they may know the art of clever conjuring (by having subterranean or hidden electric wires or other hidden apparatus) ; but for them to say that they perform their phenomena without apparatus, without any secret rearrangement, and solely through the forces existing in nature, and by what they call 'their power,' is to tell a lie."

AFRICA.

THE UNIVERSITIES' MISSION has sustained a great loss in the death of Bishop Steere, recently announced by telegraph from England. This mission, originated by the suggestion of Dr. Livingstone in 1859, is maintained by members of the Universities of Cambridge and Oxford, employing thirty-four European missionaries and twenty-six native evangelists. Its income for 1881 amounted to \$55,000. Its three centers of operation are the island of Zanzibar, the Usambara country, and the Rouvma district. It reports about one thousand adherents, and that during 1881, one hundred and eighty released slaves were taken in charge for a Christian training. This mission has done most efficient service in checking the slave trade, having established a chain of stations along the old slave-trade routes from Lake Nyassa to the sea-coast. In Zanzibar itself the old slave market, where thirty thousand slaves were annually sold, has been turned into a mission-house, school-house, and church.

ENGLISH CHURCH MISSION AT UGANDA.—The *Missionary Intelligencer* for August contains the long journal of Mr. Mackay, recording the vicissitudes of the mission for several months past. The fickleness of Mtesa continues, his conduct and his promises sometimes affording great ground for hope that every aid will be afforded for evangelizing his people, but a trivial incident will often change his whole bearing. In September of last year the Arabs made a desperate effort to regain their influence. They represented to the king that the Europeans came only to eat up the country, and that they, the Arabs, were his only benefactors, bringing what others did not, guns, powder, brass, and beads. The Romish priest, M. Lourdel, entered into the argument as against the Mohammedans, and the excitement ran high at the court. On one Sunday when the question of Christ *versus* Mohammed was to come for discussion before Mtesa, his chiefs went through the ceremony of swearing allegiance by prostrating themselves before the king, rolling their heads in the dust, while shouting "Nyanza." Mtesa asked Mr. O'Flaherty, "How do you like that?" He replied : "I do not like it at all! You are not God, that men should worship you." Mtesa finally granted *liberty to his people to embrace any religion they liked*. This was all that had been asked for, and for a week all went well. But at the end of the week, when Mtesa asked to have a house built of brick for his use, Mr. O'Flaherty, in promising to build such a house, if men, and iron for tools, were provided him, incidentally remarked that in digging to find clay he might find iron and silver. Misunderstanding the remark, Mtesa went in great glee to his chiefs and wives, telling them that the Muzungu (English) had promised to find him silver, and now he would be rich. Afterwards it was in vain that he was assured that Mr. O'Flaherty had only said that *perhaps* he might find silver. He demanded that the silver be found, and accused the missionaries of breaking their promise. The executioners were called in, and for a time it seemed as if Mr. O'Flaherty would be beheaded. The peril, however, was escaped by God's blessing, but the next week Mtesa decreed that all were to pray in the future "as the Arabs do." Two months later the king was in a much better mood, and some of the chiefs seemed impressed by the utterances of the missionaries. The outlook in December last was far more promising than it had been, and the missionary band, now soon to be reënforced, is full of courage and hope.

MR. STANLEY IN THE CONGO COUNTRY.—The *African Times* for August contains the following account of the movements of Mr. Stanley's expedition, which, brief as it is, is the fullest statement we have seen of the present state of affairs of the expedition: "Intelligence supplied from the Belgian court is to the effect that the expedition to Stanley Pool, river Congo, is becoming quite a successful one. Four stations are said to have been completed, namely, Vivi, Isangela, Manyenga, and Stanley Pool, while the promised road is being constructed from Vivi, below the rapids, to Stanley Pool. The expenses have been very heavy, and not hitherto covered by profits of commercial operations, as had been at first hoped. In every other respect, however, the enterprise is considered to have been most satisfactory. During the three years Mr. Stanley has been at work there has not been a single conflict with the natives. The above-mentioned stations will, no doubt, be the nucleus of African trading towns, as they already possess dwellings, gardens, etc., over which floats a flag having for device a "golden star" on a blue field. Each of these stations is under the care of a European head man and lieutenant, with two assistants. The population is furnished from the neighboring natives and the Zanzibar carriers, who are serving under three years' engagements with Mr. Stanley."

MISCELLANY.

MISSIONS AND THE SUNDAY-SCHOOL.

[From an address by REV. H. C. HAYDN, D.D., before the Sunday-school Teachers' Association of Brooklyn.]

I AM aware that all this [training of the children] implies an intelligent missionary spirit in pastors, superintendents, and teachers. Exactly so; and this is one of the beauties of the suggestion, that it calls for just this, and summons all these to acquaint themselves with this subject, plant themselves on Biblical ground, and see that they themselves are right in their attitude towards missions. Why not? We have Sunday-school institutes, teachers' meetings, and helps of all sorts for Bible study, the immediate aim being to know what the Bible teaches, and then to bring the children and youth of the land to put their feet in Wisdom's ways, and join the army of the Lord. Why not be as eager to teach them what they become Christians for, as to make them Christians? Enrolling is easy now a days. Training is always the difficult thing. What is gained by learning what the Bible teaches, if we do not the things that it enjoins! Why more eager to learn about the beginnings of the kingdom than of its continuance and prospects in the world? Why study prophecy in the book, and not in its un-

foldings in history? Why be intent upon the Acts of the Apostles, the infancy of the church, and indifferent to their true successors and the meridian glory of that same church? How is it that Asia Minor and the Greece of Paul's time are of so much more account to teachers and superintendents than the Asia Minor and Greece of our day? There are missionary tours made in this living age that fall not one whit behind the tours of Paul, in adventure, in reaping, in passions stirred, and souls converted. There was no policy advanced then, that we would not be glad to see fastened upon the heart and conscience of all the Lord's people. The Book of the Acts is not a closed Book. We ought not to study it as a dead classic, but study it to live it over again, and ask, "If Paul did so and so—if the Holy Ghost instructed so and so, then, what would they do now, most likely, in our times and circumstances?" If the Holy Ghost instructed the Church of Antioch to send forth Paul and Barnabas from one of the most voluptuous and wicked cities of the East, when churches were few and feeble, what would he do now, if we were willing to give him free course with us in our over-crowded towns and cities, of churches many and strong? These mat-

ters are not unworthy the attention of teachers' institutes and meetings. Indeed, it is believed that many are wholly unaware what a mine of wealth here lies unexplored, or what a fascinating study invites their attention.

Yea, multitudes are passing out of the world, to go, it is hoped, to the greater assembly of the saints in the next world, but if they are asked over there how it fares with the wars of the Lord in Africa, India, China, Japan, and so on, never an intelligent word can they say, and still they were great Bible students. They read the Acts of the Apostles through so many times! But of the grander things predicted, and the greater things to be wrought after Christ's departure, and going on in their time, they know nothing. It is as if the history of the kingdom was cut square off with the death of John the Apostle.

"Yea, more — there is often no deep sense of obligation to take the children out into this field and show them the kingdoms of the world and the glory of them, with which Satan tried to tempt our Lord, and failed, but which he is to have all the same, by a conquest, through the church, of which it is declared, the Sunday-school is a nursery. And yet, you will often find superintendents of this nursery of the church to whom missions are simply a bore — they do not want them in the Sunday-school; they are not willing to give up a service three or four times a year to educate their charge in this direction; the direction, to work in which is the very thing for which the church is left in the world — even its conquest in the name of the Lord. — *From Gospel in all Lands.*

WEEKLY OFFERINGS.

IN a recently issued tract of sixty-four pages on "Giving and Worship," Dr. Daniel Dorchester argues strongly in favor of the weekly offering system as meeting the necessities of all. He says: "Systematic contributions are advantages to the poor. Too many excuse themselves on account of poverty. Poverty may be an excuse for not giving large sums, but not for giving nothing. None are so poor

as to be unable to give God something. At a charity fair a lady presented the plate to a rich man well known for his stinginess. 'I have nothing,' was his curt reply. 'Then take something,' she responded, 'you know I am begging for the poor.'

"The Weekly Offering system in the churches comes down to the condition of the very poor, and is no disadvantage to the rich. A few cents per week are within the reach of all, and, like the mites of the widow in the temple, more in the sight of God than larger offerings of richer givers.

"If we love the cause we will give something, and be represented with our brethren and sisters. Said a missionary, 'The most of our native Hindu Christians are very poor, the average earnings of each one not exceeding six cents per day. Yet many cheerfully and regularly contribute one tenth of their income; an offering which cannot be made without veritable self-denial, as it must be deducted not from affluence but from pinching poverty. The women in some places, daily, before cooking, dip a handful out of the often scanty provision of family rice and set it apart for the Lord.'

"Continual giving is a perpetual reminder of our continual receiving. We are in danger of forgetting that we are the constant recipients of blessings. From their very commonness we are liable to feel that they come in the course of nature, as 'matters of course.' Thus we forget the great and good Giver, our dependence upon Him, and indebtedness to Him. The 'weekly offering' is a reminder of these favors, and parallels our receiving with our giving. It keeps our hearts alive with responsive action towards God, while we are receiving from Him.

"The complaint of modern sinners, and I fear also of some who, with their professions, ought to speak in a more saint-like manner, is that it is 'Give, give, all the time.' Well, why not? we ask. Is it not receive, receive, all the time? We are continually paying to the national government. It is taxes, taxes, all the time, direct or indirect. And why not? We are enjoying its benefits all the time, its pro-

tection, its institutions, its advantages. Do we receive less, and less continually, from God? What can be better for us than to be reminded of these things every week, and to come into the sanctuary with not only words of thanks, but with a gratitude offering, of our substance, to aid his cause."

heaven the great mass of dry bones in heathenism. They would move, they would come together bone to his bone, they would be clothed with sinew and flesh, they would live and stand up a great army of the living God. The glory of the Lord would be revealed, and all flesh would see it."

PENTECOST NEEDED.

THE last annual report of the London Missionary Society concludes with the following impressive words : —

" The organization employed for the accomplishment of the work seems to be sound and suitable. The workers engaged in the services are devoted and adapted for their several positions. Many have been brought out of heathenism into Christian life of an elementary kind. The minds of a still larger number have been informed, and the opposition they formerly gave to Christianity, as the result of ignorance of its nature and superstitious clinging to old faiths, has disappeared. They even give an intellectual assent to the teachings and claims of the gospel. Vast tracts of heathendom are lying fallow, waiting to be tilled. The one thing needed is a Pentecost. When the Spirit shall be poured out upon us from on high, the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest.

" A fresh baptism of the Holy Spirit would kindle with fresh enthusiasm, and clothe with new power, every missionary worker. It would stir the sluggish and timid and too dependent converts, and would make them fervent, courageous, and devoted in the cause of Christ; and it would purify them, more effectually than many years of patient training, from the remaining taint of heathen influence. It would inspire many young men and young women in this land with the ardor of holy devotion to the Saviour's cause, and would move the church to open her treasures, and pour out joyfully bountiful gifts for the furtherance of the Redeemer's cause. And then, passing beyond the limits of the church, the blessed influence would touch as a breath from

"WILL THE HEATHEN BE LOST WITHOUT THE GOSPEL?"

I SUPPOSE that question will continue to have its periodical essay in missionary societies and concerts in spite of all the testimony of those who are face to face with heathenism. To them there is no room for discussion. The evidence that the heathen *are already lost* is unmistakable. As well might a coroner's jury in the case of a drowned man, with the body before them, stop to discuss the probability of the man perishing in the water if he should not be assisted.

Such arguments as that God cannot be just, and send the ignorant heathen to hell, are the result either of a weak sentimentality, like much that is current in America to-day, or a theory based upon ignorance of the facts. Why, you could scarcely offer a graver insult to a Brahman than to pity him for his want of knowledge of God and his duty to love and serve him. He claims to know as well as you do that there is only one true God, and that it is the duty of man to forsake evil and do good. Even among the lower classes I think you would look a long time to find one who had not in mind a standard of holiness to which he had never yet attained. The whole system of heathen worship is a proof of the truth of this.

But how is it, if they know these things, that they do not do them? That question I leave to those who believe in the inherent power of man to do right, and to save himself by a process of self-purification. They are by no means lacking in mental acumen. In fact, the Hindu has long been famous for his love of abstract reasoning; but he has been trying for centuries the experiment of working out his

own salvation, which so-called liberal Christianity is undertaking to-day among more enlightened nations, and, it must be confessed, with anything but satisfactory results for those who do not believe in the necessity of a divine Saviour. In short they literally fulfill Paul's words, — "They are without excuse, because that when they knew God they glorified him not as

God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened."

No, my friend : the intelligent Hindu would smile at your credulity if he were told that you believed God would admit him to heaven on the plea of ignorance. — *Rev. W. R. Manley, in Central Baptist.*

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

Annual Meeting of the Board.—Supplication should be offered that all who come together at that gathering may assemble in a spirit of humble and united reliance upon the grace of God, earnestly seeking special divine presence and guidance ; that it may be an occasion of unwanted spiritual quickening ; a school of enlarged Christian views, faith, and zeal ; a season of deep searchings of heart as to past deficiencies, and of unfeigned contrition therefor ; a time when young men and young women, moved by the Spirit of God, shall silently give themselves to the cause ; a time of parental dedication of children to the same ; a time, fruitful in devout purposes of self-denial and of enlarged contributions. Let none forget to pray that the community which welcomes the Board and its friends, may enjoy a manifest refreshing from on high. Let the heart of every friend of the Board be poured out in fervent entreaty that the approaching convocation may thus be one of great missionary power ; of deeper and deeper commiseration for the heathen who have become vain in their imaginations, and their foolish heart is darkened ; of warmer and warmer sympathy with Him who came to save that which is lost ; of vast longings, continued through the remainder of life, that "The gospel of the kingdom may speedily be preached in all the world, for a witness unto all nations."

DEPARTURES.

August 30. From San Francisco, Rev. Ireneus J. Atwood and wife ; Rev. Charles D. Tenney and wife ; and Rev. Chauncey M. Cady, all of the Oberlin "China Band," for the new mission in Shanse, North China.

September 9. From New York, Rev. William W. and Mrs. Mabel A. Sleeper, of Worcester, Mass., and Miss Emily L. Spooner, of Chelsea, Mass., to join the European Turkey Mission.

ARRIVAL AT STATION.

July 28. At Broosa, Western Turkey, Mrs. Fannie M. Newell.

ARRIVAL IN THE UNITED STATES.

September 10. At New York, Rev. J. L. Atkinson and wife, of the Japan Mission.

For the Monthly Concert.

Topics and questions based on information given in this number of the *Herald*.

1. Give some account of places regarded as sacred among the Hindus. (Pages 376-380.)
2. What reports have been sent concerning heathen cruelties at Bailunda, in Western Africa ? (Page 383.)
3. Give some account of Jaffna audiences. (Page 389.) What of the caste-spirit ? (Page 390.)
4. Report the tithes of a Madura congregation. (Page 388.) What is said of Hindu ignorance of the Vedas ? (Page 388.)
5. Give a report from Okayama and its new out-station (page 391) : from Kioto and its out-station, Kameoka. (Page 392.)
6. What does Mr. Gulick write of Bilbao and its Christian miners ? (Page 385.)

7. What interesting incident is reported from Mardin, in Eastern Turkey? (Page 387.)
 8. What brief account have we of Moravian missions within the last one hundred and fifty years? (Page 373.)

DONATIONS RECEIVED IN AUGUST.

MAINE.	
Cumberland county.	
Gorham, Cong. ch. and so.	20 35
Minot Centre, Cong. ch. and so.	40 00
New Gloucester, 1st Cong. ch. and so.	157 10
Portland, 2d Parish ch. (of wh. from W. W. Thomas, to const. Mrs. SUSIE ROSS THOMAS, H. M., 100;) to const. Mrs. REBECCA R. DURAN and Mrs. PHEBE R. MARTIN, H. M., 325; State St. ch., 255; St. Lawrence St. ch., 10-25; Standish, Cong. ch. and so.	20 00
Woodford's, Cong. ch. and so. with other dona. to const. Rev. S. WINCHESTER ADRIANIC, H. M.	24 00
Yarmouth, Central Cong. ch. and so.	103 00—94 73
Hancock county.	
Blue Hill, Cong. ch. and so.	30 00
Brooksville West, Cong. ch. and so., 6.21; Rev. A. E. Ives, 5;	11 21
Ellsworth, Cong. ch. and so. with other dona. to const. Mrs. ABBY E. BLACK, H. M.	18 00—39 21
Lincoln and Sagadahoc counties.	
Boothbay, 1st Cong. ch. and so., 6.50; 2d Cong. ch. and so., 14.50;	21 00
New Castle, 2d Cong. ch. and so.	25 00
Union, Cong. ch. and so.	5 00
Woolwich, Cong. ch. and so., 17.05; "Missionary Eggs," for Japan, 2	19 05—70 05
Oxford county.	
Bethel, 2d Cong. ch. and so.	10 00
Penobscot county.	
Bangor, 1st Cong. ch. and so.	20 20
Brewer, 1st Cong. ch. and so., m. c.	9 30
Garland, Cong. ch. and so.	6 00—35 50
Union Conf. of Churches.	
Fryeburg, Cong. ch. and so.	14 00
Waldo county.	
Belfast, Two friends,	30 00
Washington county.	
Dennysville, Cong. ch. and so.	12 06
Machias, Centre St. Cong. ch.	7 00—19 00
York county.	
Elliot, Cong. ch. and so.	16 00
Kennebunk, Union Cong. ch. and so.	30 00
Kennebunkport, So. ch., 21.40; No. ch., 13.60;	35 00
Wells, 1st Cong. ch. and so.	23 15
York, 1st Cong. ch. and so.	31 50—135 65
	1,338 14
<i>Legacies.</i> —Portland, Mrs. Caroline W. Brooks, by Lewis Pierce, Ex'r, in part,	5,000 00
	6,338 14
NEW HAMPSHIRE.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Alstead, 1st Cong. ch. and so., 20; 2d Cong. ch. and so., 20.74;	40 74
Fitzwilliam, Cong. ch. and so., 26.75; do. Mrs. E. W. Jenkins, 25;	51 75
Hinsdale, Cong. ch. and so.	11 00
Keene, 1st Cong. ch. and so., 33.95; 2d Ch. and so., m. c., 27.87;	61 82
Roxbury, Cong. ch. and so., 2; Brigham Nims, 10;	12 00
Troy, Cong. ch. and so.	26 00
Walpole, 1st Cong. ch. and so.	78 09
Winchester, Cong. ch. and so.	47 00—329 00
Coos county.	
Gorham, Cong. ch. and so.	16 00
Grafton county.	
Hebron, Rev. J. B. Cook and wife,	5 00
West Lebanon, Cong. ch. and so.	31 00—37 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.,	13 61
Greenfield, Union Cong. ch. and so.	35 00
Hillsboro Centre, Rev. A. B. Peffers,	
Hollis, Cong. ch. and so.	5 00
Hudson, Cong. ch. and so.	10 25
Mason, Rev. Daniel Goodwin, 5; C. B. Goodwin, 1;	6 00
Milford, Wm. Gilson,	5 00
Mt. Vernon, Cong. ch. and so.	25 00
South Weare, Cong. ch. and so.	10 00
Wilton, 2d Cong. ch. and so.	46 00—163 86
Merrimac county Aux. Society.	
Boscawen, Cong. ch. and so.	29 00
Concord, "G. M. Q."	10 00
Epsom, Cong. ch. and so.	13 20
Franklin, Cong. ch. and so.	40 00
Pittsfield, Cong. ch. and so.	61 75
Suncook, Mrs. E. G.	10 00
Tilton and Northfield, Cong. ch. and so.	110 00—273 95
Rockingham county.	
Auburn, Cong. ch. and so.	6 00
Epping, Cong. ch. and so.	45 83
Gilmanton, Cong. ch. and so.	68 00
North Hampton, Cong. ch. and so.	15 00
Plaistow and No. Haverhill, Mass. Cong. ch. and so.	173 50
Portsmouth, No. Cong. ch. and so. to const. DANIEL W. JONES, H. M.	146 28
Salem, Cong. ch. and so.	6 00
Seabrook and Hampton Falls, Cong. ch. and so.	20 75—494 36
Stratham, Cong. ch. and so.	13 00
Sullivan county Aux. Society.	
Charlestown, Cong. ch. and so.	9 00
Claremont, Cong. ch. and so. m. c.	6 63
Langdon, Cong. ch. and so.	7 00
Meriden, Cong. ch. and so., 20.01; do. m. c., 2.63;	22 64—45 27
—, A friend,	30 00
	1,379 44
VERMONT.	
Addison county.	
New Haven, Cong. ch. and so.	76 65
Bennington county.	
Bennington, Income of Norton Hubbard scholarship for the Ahmednagar Theol. Seminary by Mrs. C. H. Hubbard, 45.45; Albert Walker, 10;	55 48
Bennington Centre, 1st Cong. ch. and so.	150 00
Dorset, Cong. ch. and so.	43 65
Manchester, Cong. ch. and so., 156.88; do. m. c., 26.03;	182 91—432 04
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Barnet, Cong. ch. and so.	65 00
Lyndon, Friend of missions,	1 00
McIndoe Falls, A friend, to prevent a debt, 17; Everett Morse, "earned before he was drowned," 3;	20 00
St. Johnsbury, No. ch., "H. F." 500; Franklin Fairbanks, to const. FLORENCE FROST, ADDIE R. CROMAN, LAURA L. BROOKS, MARTHA J. HALL, and MARY A. WILDER, H. M., 500; L. D. Hazen, 50;	1,050 00
Woodbury, Cong. ch. and so.	4 40—1,140 40
Chittenden county.	
Burlington, 3d Cong. ch. and so., 255.05; 1st Cong. ch. and so., add'l,	305 05
West Lebanon, Cong. ch. and so.	

Essex Centre, Cong. ch. and so.	5 00	Gilbertville, Cong. ch. and so.	22 30
Essex Junction, Cong. ch. and so.	18 50	No. Brookfield, 1st Cong. ch., to const. <i>Mrs. BENJAMIN SMITH</i> , H. M.	10 00
Jericho Centre, Cong. ch. and so.	35 03	Southbridge, S. M. Lane, to const. <i>Mrs. S. M. Lane</i> , H. M.	100 00
Milton, Cong. ch. and so.	10 00	Spencer, Lucy Prouty.	4 00
Richmond, Cong. ch. and so.	43 47 — 417 05	Ware, Wm. Hyde and family,	1,000 00 — 1,464 40
Essex county.		Essex county.	
Granby and Victory, Cong. ch. and so.	10 00	Andover, South ch., 200; Joseph Kimball, 20; H. M. Penniman, 3; Lawrence, "W. L." 16; Franklin Edwards, 5;	21 00 — 244 00
Franklin co. Aux. Soc. C. B. Swift, Tr.		Essex county, North.	
Enosburgh, Cong. ch. and so., 7;		Amesbury, Cong. ch. and so.	8 23
George Adams, 25;		Bradford, Cong. ch. and so.	45 45
Grand Isle county.		Byfield, Cong. ch. and so.	20 00
Alburgh, Cong. ch. and so.	31 00	Merrimac, Cong. ch., for Mexico, to const. <i>J. B. KELLY</i> , H. M., 100;	134 50
South Hero, A friend,	25 00 — 56 00	Cong. a. s., for Mexico, 8a; 56; Newburyport, Whitefield, Cong. ch. and so., 132 69; Prospect St. ch. and so., 74 16; North Cong. ch. and so., 14 40;	21 25
Lamottville county.		West Newbury, 1st Cong. ch. and so.	19 33 — 498 81
Johnson, Cong. ch. and so.	19 00	Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Orange county.		Beverly, Dane St. ch., m. c., 9; Robert C. Adams, 9;	18 85
Brookfield, 1st Cong. ch. and so., 10;		Danvers, 1st Cong. ch. and so., to const. <i>GEORGE H. WOOD</i> , H. M.	100 00
2d Cong. ch. and so., 9;	19 00	Rockport, Cong. ch. and so.	45 28
Newbury, 1st Cong. ch. and so.	66 28	Salem, A deceased friend,	45 00
Stratford, Cong. ch. and so.	48 00	West Gloucester, Cong. ch. and so.	10 01 — 239 14
— "M."	2 00 — 135 28	Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Oleans county.		Coleraine, Cong. ch. and so.	12 00
Brownington and Barton Landing, Cong. ch. and so.	30 00	Conway, Cong. ch. and so., m. c., 49 68	
Greensboro, Cong. ch. and pastor,	60 00	Deerfield, Ortho. Cong. ch. and so.	30 00
Holland, Cong. ch. and so.	3 70	East Hawley, Cong. ch. and so., 10 06	
Newport, Cong. ch. and so.	7 30	Greenfield, 2d Cong. ch. and so.	208 73
No. Craftsbury, Cong. ch. and so.	15 00	Shelburne, 1st Cong. ch. and so.	58 94
West Derby, Rev. John Fraser,	25 00 — 141 00	So. Deerfield, Cong. ch. and so., 12 45; A friend, 20;	32 45 — 402 94
Rutland county.		Hampden co. Aux. Society. Charles Marsh, Tr.	
Benson, "J. K."	3 00	Agawam, Cong. ch. and so.	50 00
Castleton, Cong. ch. and so.	24 15	Chicopee, 3d Cong. ch. and so.	3 00
Danby, Cong. ch. and so.	10 00	Longmeadow, Ladies' Benev. Soc., 21 07; Gents' Benev. Soc., 74; Ludlow, Cong. ch. and so.	95 07
Hubbardton, Cong. ch. and so.	4 00	Monson, E. F. Morris.	10 00
Middletown, Cong. ch. and so.	10 00	Palmer, 2d Cong. ch. and so.	50 62
Pittsfield, Cong. ch. and so.	9 25	Springfield, Olivet ch., 57 87; "H. M.", 1,00; "C. M.", 500; A friend, to const. <i>Mrs. MARY STOWE HUBBARD</i> , H. M., 100; A. C. Hunt, 10; A friend, 10;	1,677 87
West Rutland, Cong. ch. and so.	78 40 — 138 80	Westfield, Income of N. T. Leonard scholarship for student in Eastern Turkey Mission, 5; H. Holland, 3;	8 00
Scott, Tr.		West Granville, Cong. ch. and so.	16 00
Washington county Aux. Soc. G. W.		West Springfield, Park St. ch.	47 05 — 2,085 24
Barre, Cong. ch. and so.	37 00	Hampshire co. Aux. Society.	
Northfield, Cong. ch. and so.	29 25 — 66 25	Amherst, 1st Cong. ch. and so., 100; "C.", 25;	125 00
Windham county. Aux. Soc. H. H. Thompson, Tr.		Chesterfield, Cong. ch. and so.	6 00
Bellows Falls, Cong. ch. and so.	20 42	Cummington, Village ch. and so.	20 00
Brattleboro, Central Cong. ch., m. c., 58 11; "H. 6";	64 11	Granby, Cong. ch. and so.	88 50
Dummerston, Cong. ch. and so.	14 70	Greenwich, Cong. ch. and so.	51 27
Jamaica, Cong. ch. and so.	13 12	Hadley, Russell ch., m. c., 10 52	
Putney, Rev. Amos Foster,	5 00	Hatfield, Rev. R. M. Woods, Trustee,	1,00 00
West Brattleboro, Cong. ch. and so.	37 26	Northampton, Edwards ch. and so., 123 41; 1st Cong. ch., addl., 1; A. L. Williston, 500; A friend, 100;	
Wilmington, Cong. ch. and so.	11 00 — 164 61	Plainfield, Cong. ch. and so.	724 41
Windsor county.		Prescott, 1st Cong. ch. and so.	20 00
Acutevile, Cong. ch. and so.	52 00	South Amherst, Cong. ch. and so.	10 00
Hartford, Cong. ch. and so.	48 95	Southampton, Cong. ch. and so.	33 00
Norwich, Cong. ch. and so.	22 75	South Hadley, 1st Cong. ch. and so.	28 00
Quechee, Cong. ch. and so.	34 97	Westhampton, Cong. ch. and so.	30 00 — 1,266 70
Rochester, Cong. ch. and so., 9; Rev. Moses Patten and family, 21;	30 00 — 186 67	Middlesex county.	
	3,015 75	Auburndale, Cong. ch. and so., m. c., 125 58; Special, 10; Rev. H. A. Hazen with other dons., to const. <i>EMILY HAZEN</i> , H. M., 25;	160 53
<i>Legacies.</i> — St. Johnsbury, Erastus Fairbanks, by Horace Fairbanks, Ex't,	500 00	Bedford, Trin. Cong. ch. and so., 73 70; Sarah Walker, 5;	78 76
	3,515 75	Billerica, Cong. ch. and so.	11 85
MASSACHUSETTS.			
Barnstable county.			
Falmouth, A friend,	3 00		
Berkshire county.			
Blackinton, Union ch. and so.	30 00		
Gt. Barrington, Mrs. J. H. McLean,	1 00		
Lanesboro, Cong. ch. and so.	11 00		
Lee, Cong. ch. and so. (of which for Austria, go.)	900 00		
Mill River, A friend of missions,	1,000 00		
Sheffield, Cong. ch. and so.	16 75		
Stockbridge, Cong. ch. and so.	71 70		
West Stockbridge, Village Cong. ch. and so.	26 76		
Windsor, Mrs. M. B. Cathcart, deceased, avails of watch, 7 50; A friend, from sale of beads, 2 50;	10 00 — 2,067 21		
Bristol county.			
Berkley, —	7 00		
Easton, Evan, Cong. ch. and so.	41 45		
Fair River, 1st Cong. ch. and so., 220;			
Central Cong. ch., 42 45;	262 45		
Menfield, Cong. ch. and so.	9 16 — 320 06		
Brookfield Asso'n. William Hyde, Tr.			
Brimfield, 1st Cong. ch. Benev. Soc'y,	38 16		

Rockville, 2d Cong. ch. and so., 100;		Rootstown, Cong. ch.	27 50
1st Cong. ch. and so., 10-55;	319 55	Ruggles, 1st Cong. ch.	43 35
Stafford Springs, A friend,	1 00	Salem, David A. Allen,	25 00
West Stafford, Cong. ch. and so.	13 50—182 05	Saybrook, Cong. ch.	27 86
Windham county,		Toledo, "Special thank-offering,"	5 00
Danielsonville, Westfield Cong. ch. to		Twinsburg, Cong. ch.	27 00
const. Mrs. MARY C. DINGWELL,		Wauseon, 1st Cong. ch.	17 16
H. M.		Wellington, Cong. ch., 100; J. S. Case,	
Pomfret, A friend,	5 00	10;	110 00—1,075 09
South Killingly, Cong. ch. and so.	10 00—115 00		
, A friend,	200 00		
, 4,030 49			
<i>Legacies.</i> — Stafford, Mrs. Eleanor			
Grant, avails of 5 shares City Nat.			
Bank, Hartford, by John A. Larned,	540 00		
, 1,275 07			
NEW YORK.	4,570 49		
Brockport, A friend,	8 90	INDIANA.	
Brooklyn, Plymouth Cong. ch., 24-05;		Alton, Ch. of the Redeemer,	27 45
Mrs. Jonathan W. Hayes, 100;	341 05	Aurora, N. E. Cong. ch.	60
Caana, Cong. ch. and so.	20	Avon, Cong. ch.	22 00
Clinton, "An offering to the Lord,"	3 00	Batavia, Cong. ch.	54 90
Dunsville, W. G. Davis,	100 00	Beecher, Cong. ch.	15 00
Elmira, Rev. A. D. Stowell,	10 00	Big Rock, Cong. ch.	4 00
Gaines, Rev. Geo. Anderson,	3 00	Big Woods, Cong. ch.	1 10
Homer, Cong. ch., 85-13; J. M. Scher-		Bowensburg, Ed. Weage,	5 00
merhorn, 200;		Brighton, Cong. ch.	22 00
Howell's Depot, Cong. ch. and so.	15 00	Chandlerville, Cong. ch.	15 13
Miller's Place, Cong. ch. m. c.	10 10	Chebanse, Cong. ch. and s. s.	14 00
Mount Sinai, Cong. ch. and so.	15 00	Chicago, 1st Cong. ch., 61-56; U. P.	
Nassau, Mrs. E. W. Sherman,	10 00	Cong. ch., 16-36; "E. D. C.," 10; A	
New York, Wm. E. Dodge, 2,500; J.		friend avails of gold ring for Jaffna	
Stiles Ely, 1,000; A few friends, 200;		College, 20;	147 83
G. G. Williams, 100; "H. C. H."		Crystal Lake, Cong. ch.	12 00
go; Rev. L. H. Cobb and family, 25;		Dundee, John A. Keefer,	14 40
Kev. Walter M. Barrows, 10; A		De Quoin, W. Arms,	5 00
friend, 1;	3,856 00	Freemont, Cong. ch.	14 30
Norfolk, Cong. ch. and so.	14 34	Gidley, Cong. ch.	10 00
Norwood, Cong. ch. and so. to const.		Highland, Cong. ch.	5 00
NORMAN ASHLEY, H. M.	123 00	Lyonville, Cong. ch.	10 21
Orleans, A. H. Parmelee,	3 00	Morrison, Cong. ch.	30 00
Pekin, Abigail Peck,	20 00	Oak Park, A friend,	25 00
Perry Centre, A friend,	5 00	Ontario, Cong. ch.,	30 60
Rensselaer Falls, Cong. ch. and so.	12 00	Payson, Cong. ch.	15 00
Wadham's Mills, Cong. ch. and so.	3 00	Ravenswood, Cong. ch.	25 00
Westmoreland, I. H. Stoddard,	3 00	Roberts, Cong. ch.	2 00
Woodville, Cong. ch. and so.	10 17—4,897 69	Shabbona, Cong. ch.	6 56
		Waverly, Cong. ch.	31 69
		, A friend,	5 00—570 76
<i>Legacies.</i> — Newark Valley, Royal B			
Root, by Rev. H. C. Haydn,	1,000 00		
	5,897 69		
NEW JERSEY.		MICHIGAN.	
East Orange, L. F. H.	10 00	Ann Arbor, a friend,	35 00
Irvington, Rev. A. Underwood,	100 00	Benzonia, D. B. Spencer,	5 00
Newark, A friend,	72	Clinton, Cong. ch.	4 65
Newfield, Rev. Chas. Willey,	10 00	Detroit, 1st Cong. ch., 29; Trumbull	
Vineland, J. H. Genn,	3 90—124 62	Ave. Cong. ch., m. c., 19-84; "Stew-	
		ards," 30;	78 84
PENNSYLVANIA.		Grandville, Cong. ch.	3 00
East Smithfield, Cong. ch.	20 00	Hancock, 1st Cong. ch.	82 03
Farmington, Cong. ch.	7 27	Ludington, Cong. ch.	50 00
Parsons, Cong. ch.	5 00	Niles, Wm. Wares,	20 00
Philadelphia, Central Cong. ch., 21-25;		Old Mission, —	2 50
S. A. Johnson, 5;	16 25	Pontiac, 1st Cong. ch.	2 00
Pittsburgh, Welsh Cong. ch.	45 30	Richmond, Austin H. Norris,	10 00
Scranton, Mrs. H. M. Loveland,	28 00	Salem, 1st Cong. ch.	13 06
Sugar Grove, Cong. ch.	5 00	Utica, A member of 1st Cong. ch.	1 25—307 33
West Spring Creek, Cong. ch.	2 00—125 82		
DISTRICT OF COLUMBIA		MISSOURI.	
Washington, Peter Parker, 100; E.		Amity, Cong. ch.	5 00
Whittlesey, 50;	150 00	St. Louis, Plymouth Cong. ch., La.	
Dayton, 1st Cong. ch.	10 75	Miss. Soc.	25 00—30 00
San Antonio, —			
Berea, Cong. ch.	20 63	MINNESOTA.	
Brownhelm, Cong. ch.	11 00	Afton, Cong. ch., m. c.	16 00
Cleveland, Elbert J. Baldwin, for the		Cottage Grove, Cong. ch.	11 70
Western Turkey Mission,	500 00	Edgerton, Cong. ch., 3-05; Rev. C. W.	
Columbus, Ben. Talbot,	2 00	Matthews and family, 6;	9 05
Edinburgh, Cong. ch.	40 00	Hancock, 1st Cong. ch.	4 35
Gomer, Welsh Cong. ch.	51 37	Lone Tree Lake, Cong. ch.	3 00
Harmar, Cong. ch.	153 20	Mantorville, Cong. ch.	25 70
Oberlin, "W. G. B."	50 00	Minneapolis, Plymouth ch.	63 00
Parkman, Cong. ch.	4 00	Northfield, 1st Cong. ch.	70 63—203 43
		IOWA.	
		Alden, Cong. ch.	7 20
		Algona, A. Zahler,	6 00
		Belmond, Rev. J. D. Sands,	1 00
		Blairstown, A friend,	50 00

Cedar Rapids, Cong. ch.	16 42	
Clear Lake, Cong. ch.	3 66	
Denmark, Cong. ch.	40 00	
Grinnell, Cong. ch.	39 95	
Iowa Falls, Cong. ch.	13 30	
Kellogg, 1st Cong. ch.	5 60	
Kokomo, Mrs. M. A. Smith, Maquoketa, Cong. ch., 11.05; Mrs. C. L. McCoy, 10;	5 00	
Ogden, Cong. ch.	31 65	
Spencer, Rev. J. M. Cummings,	3 50	
	1 00	169 38
WISCONSIN.		
Alderly, James Thomson, for Eastern Turkey Mission,	5 00	
Berlin Union ch. Missy Soc., 14.95;		
Hiram, Joslyn, 20;	34 50	
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Lancaster, Cong. ch.	20 42	
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	5 50	657 32
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Brookville, Rev. S. G. Wright,	10 00	
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Little River, Cong. ch.	3 50	
Topeka, 1st Cong. ch.	30 00 *	
Wellsville, Cong. ch.	3 60	
White City, Cong. ch.	4 75	34 85
NEBRASKA.		
Fairmont, Cong. ch.	15 00	
Humboldt, Jared B. White,	60 00	75 00
COLORADO.		
West Denver, Cong. ch. and s. s.	18 89	
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Houghton, 1st Ch. of Christ,	2 50	
DAKOTA TERRITORY.		
Grove Hill, Cong. ch.	2 00	
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VERMONT. — Bellows Falls, Cong. s. s., 6.59;	Burlington, 1st Cong. s. s., (of which for school in Turkey, so) 33.51; Cabot, Cong. s. s., 51 Holland, Cong. s. s., 8.06; Jamaica, Cong. s. s., 1.74; Manchester, Cong. s. s., 40;	71 85
MASSACHUSETTS. — East Hawley, Cong. s. s., 6.34; Natick, Cong. s. s., for a teacher in India, 50; Townsend, Cong. s. s., 10; Whittinsville, Cong. s. s., 20;		94 90
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MICHIGAN. — Hancock, 1st Cong. s. s., 20;		12 35
IANWA. — Denmark, Cong. s. s., 30; Kellogg, 1st Cong. s. s., 3.15;		21 84
WISCONSIN. — Watertown, 1st Cong. s. s.,		32 15
	7 50	
Donations received in August,	57,247 81	
Legacies	10,466 00	
	367,613 83	
Total from September 1st, 1881, to August 31st, 1882; Donations, \$48,374.78; Legacies, \$105,667.06 = \$45,044.81.		

SPECIAL CONTRIBUTIONS

The following special contributions have been given to aid Dr. and Mrs. Shepard, and Messrs. Krikorian and Levonian, preparatory to their engaging in the work of instruction in Central Turkey College.

S. D. Warren, Boston	\$100.00	C. H. Case, Chicago	\$75.00
William Hyde, Ware	100.00	Samuel Johnson, Boston	100.00
Charles Merriam, Springfield	100.00	E. Farnsworth, Boston	100.00
Young People's Society, Ann Arbor	100.00	W. O. Grover, Boston	100.00

FOR YOUNG PEOPLE.

VILLAGE LIFE IN BULGARIA.

BY REV. J. H. HOUSE, SAMOKOV.

THE Bulgarians are largely an agricultural people. The country people do not live in farm-houses scattered about upon the farms, but are gathered together for mutual protection in towns and villages. The villagers are a sturdy race, finely developed physically, many of them being not only strong and muscular, but also tall and well proportioned. They are rather slow of intellect, and, from want of educational privileges, ignorant and superstitious. They have, to a remarkable degree, however, been awakened to a sense of the value of education, and have a strong desire to provide educational privileges for their children. They are characterized by a strong love of political independence and self-government, and exhibit this characteristic in the management of village affairs. In this respect the Bulgarians seem to me to bear a strong resemblance to the Anglo-Saxon race. These people are by no means found only in the province of Bulgaria. They are scattered all through European Turkey and Eastern Roumelia, living side by side with the Turks. Between the two races, however, there is much enmity, the difference in their religion making the breach very wide. The Bulgarians are nominally Christians, and are connected with the Greek Church, but their priests even are sadly ignorant, knowing very little of the meaning of the prayers they read in their public services.



A BULGARIAN.

The picture on the next page, for which we are indebted to the *Illustrated Missionary News*, represents a number of Bulgarian villagers. Two of them, as you see, have scythes. You will notice that the snaths of the scythes are straight, and have only one handle. They will appear very awkward to an American farmer, but they are not as awkward as they seem ; and if one learns the knack of handling them, as I can testify from experience, he can use them with considerable ease. All their agricultural implements are very simple and rude. Their plow is very like that used in Palestine in Bible times. It has but one handle, which the plowman holds with one hand, while he carries the ox-goad in the other. It is little more than a crooked stick, hewn so that the smaller bent end will serve as a handle, while the larger end, with a rude facing of iron, shaped something like an arrow-head, forms the plowshare. When this has been firmly fastened to a long pole so as to form an acute angle with it, you have the plow. They usually plow with oxen or buffaloes, which are joined together with long yokes which keep them very far apart.

The harrow is oftentimes still more rude. I have seen them made of great bundles of brush-wood tied together. The hoes are clumsy and heavy, resembling somewhat the plantation hoes of the South, but are sometimes very much heavier. Bulgaria has many very fertile plains, and an American farmer would be much surprised at the good crops raised with such rude implements.

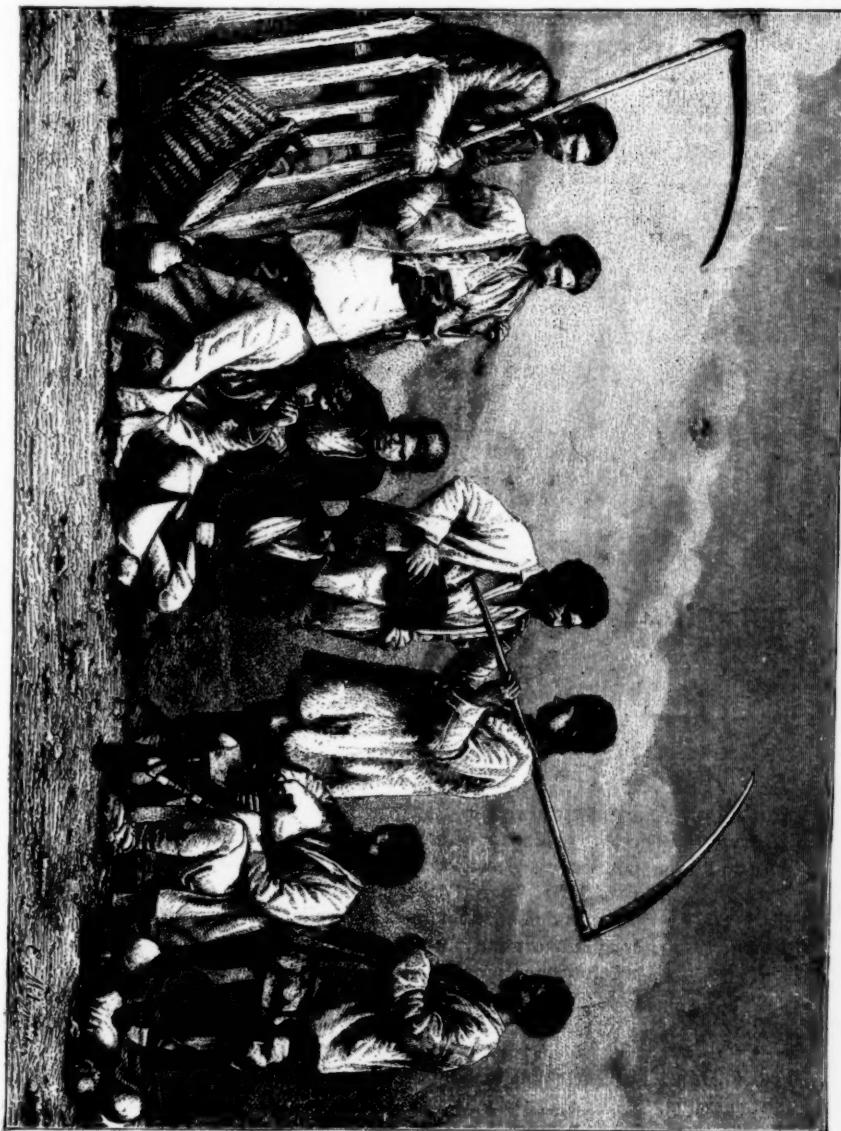
A villager's house is a very simple affair. It usually consists of one story, and is built of basket work, or a wooden frame, filled up with rough upright sticks or scantling. Over these upright pieces laths are nailed crosswise, and the walls are plastered on both sides with two coats of mud made from a clayey earth mixed with fine cut straw. If the villager is able he will whiten these walls, inside and out, with lime or white earth. The floors are also usually made of mud, which, when it is dry and hard, is quite smooth, and not as objectionable as many would suppose. The roof is covered with tiles, resembling somewhat our drainage tiles, only they are less curved. If the man is poor, he may use thatching for a roof.

Each house usually consists of two or three rooms. The main room is the kitchen where the fire-place is, and the cooking is done. And oftentimes the same room serves also for the sleeping apartment. They do not sleep upon bedsteads, but spread their mats and rugs upon the earthen floor. The whole family, including any guests who may be with them, often sleep in the one room. In the morning the bed-clothing is neatly folded, and put in closets at the side of the room, or, in unfinished houses, piled up in a corner.

The table from which the family eats is two or three feet in diameter and six or eight inches high. They sit upon the floor as they gather around it, and all eat from one central dish, with wooden spoons. Bread is placed before each person, and eaten without butter, along with the cooked food which serves as a relish. They sometimes have two or three courses, especially if they have guests. Their food is quite commonly cooked in earthen ware, which is made into various convenient shapes, and is very cheap in Bulgaria. Some of the decorated drinking jugs in this ware are quite curious, and would doubtless be sought after in this country as curious and antique pottery.

One of the villagers in the picture is playing upon the bagpipe, which with the Bulgarians, as with the Scotch Highlanders, is the favorite musical instrument.

The music of the bagpipe forms the accompaniment for the village dance in the open air, or "choro" (pronounced *horo*), as they call it.



BULGARIAN VILLAGERS.

In some of the villages where the ancient customs still prevail, hospitality is considered a great virtue. I have been the recipient of the most open-handed

hospitality from Bulgarian villagers. In one village, in which I was particularly impressed with the kindness of those with whom we dined, I was told that some used to court the favor of serving every stranger who passed through their village with at least a portion of bread.

The village women are especially industrious, spinning and weaving clothing for themselves and all their households, and assisting their husbands in the field work. The dress of the village women is oftentimes very picturesque, and the women of each village have their distinguishing costume.

The Bulgarian people are not without courage in war, although they have been a subject race for something like five hundred years. Some of their



TURKISH OUTPOST ON THE DANUBE.

national songs, of which there are a great many, celebrate the prowess of their early heroes. In the late war between Turkey and Russia, the Bulgarian legion particularly distinguished itself in the defense of the celebrated Shipka Pass. The most desperate conflict raged around this Shipka Pass, which, after it had fallen into the hands of the Russians, was assailed with the greatest fury by the Turkish forces under Suleiman Pasha, after the terrible destruction of Eski Zaghra. The pass was defended in the most gallant manner by the Bulgarian legion, and, although almost entirely surrounded by the Turks at one time, they held out until reinforcements could arrive. Water had to be carried to the brave defenders of the pass, over a field which was swept by the enemy's rifles. Bulgarian lads, it is said, were engaged in the hazardous enterprise of carrying water to the soldiers. A story is told of one of them, that when his water-jug was shivered by a rifle-ball, instead of rejoicing at his narrow escape, he wept at the spilling of the water which was so much needed by the brave soldiers.

It is among this interesting people, characterized by so many good qualities, that we are laboring to introduce the pure gospel. The success of the preaching of the word has been most conspicuous among the sturdy villagers whose life I have been describing to you.